HIGHER STUDIES IN ISLAM SERIES. I.

THE THRESHOLD OF TRUTH

BY

THE KHWAJA KAMAL-UD-DIN

IMAM OF THE MOSQUE, WOKING

Then set your face upright for religion in the right state—the nature made by Allah in which He has made men; there is no altering of Allah's creation: that is the right religion, but most people do not know

(The Holy Qur-án.)

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TO THE EVER-LIVING MEMORY OF MY SON

KHWAJA BASHEER AHMAD

WHO AT THE AGE OF TWENTY-ONE YEARS

FREELY GAVE HIS LIFE

TO THE SACRED CAUSE WHICH I HAVE IN HAND

CONTENTS

		PAGE
INTRODUCTION		7
CHAPTER I.	THE OBJECT OF RELIGION	13
II.	ISLAM: THE RELIGION OF NATURE	25
III.	THE GOD OF ISLAM, AND HIS MANIFESTATIONS	35
IV.	THE PROBLEM OF GOOD AND EVIL	71
V.	REVELATION A NECESSITY	88
VI.	THE HOLY QUR-ÁN	106
VII.	THE HEREAFTER AND ANGELS	151
VIII.	THE DEFINITION OF FAITH IN ISLAM	166
IX.	THE PILLARS OF FAITH IN ISLAM	173

INTRODUCTION.

THE following pages are, in themselves, intended by way of introduction to a more comprehensive series of "*Higher Studies in Islam*", which I have long had in contemplation.

Various circumstances are combining to-day to focus the attention of the West on Islam. The old days of misrepresentation and misinterpretation are over and done with, it is true; the politico-religious propaganda, which has for centuries contrived to prejudice the mind of Europe against Islam, has dwindled to the veriest shadow of its former self—but there still remain much misunderstanding and mis-reading of the case of Islam.

The literature produced in the past centuries still exists—a literature whereof the aim and the achievement were to create opinion hostile to Islam—and is constantly referred to. Nevertheless, men's minds are becoming more open to conviction, and have learned to realise the tainted source of much that has been written and taught against the Faith of the Holy Prophet.

Many religious movements of these latter days evince a growing disgust with, or distaste for, the stereotyped conventions of what is at present suffered to pass for religion in the West—and show an increasing tendency to accept the belief

taught by Islam—a tendency which is apt to peep out even on the platforms where an entirely different conception of theology is being laboriously expounded.

I have been in this country for the past ten years—and I have employed my time in, among other things, removing the misrepresentation to which Islam has been subjected; and I can honestly say that I have been successful in a highly gratifying degree. The nature of the inquiries that reach me from time to time, is changing. Whereas for the last ten years I have had to reply to questions arising out of misrepresentations; the enquiries, subsequent to the War, have been those of the open heart, eager for further knowledge. The correspondence has indeed assumed such proportions that it has been impossible to deal with it in the ordinary course—so I have projected this series of volumes, to which the present serves, as I have said, as an Introduction—in which all the points and questions raised and put to me by my numerous correspondents may be fully dealt with and answered.

The book treats of certain definite truths which are the starting points of religion. They are taught by every religion, they are the pillars of every religion—God, the Angels, Revelation, Messengership, Life after Death, the Judgement, the problem of Good and Evil. Every religion teaches them, yet each and every one of them is a stumblimg-block to the sceptic, who has been taught in childhood perhaps, to accept each and

every one of them as a dogma—a thing for unquestioning belief.

Yet here is the point in which Islam stands apart from all other religions. Islam demands acceptance of all its truths by appealing to the reason—the intelligence.

In these pages I have attempted to convince the reader, however much of a sceptic he may be, that his reason can readily accept the truths of Islam, without bowing down to any authority whatsoever, other than itself. A comparative study of the religions of mankind—will, for those who have the opportunity to undertake it—give full support to this statement—Islam presents the eternal verities of religion in a light that is, to this generation, a new one. It ascribes a new object to religion, and to revelation. It gives us a new and altogether different conception of God, of the Angels, of the Life after Death.

Islam is neither a cult nor a system, neither a code of ceremonies nor a bundle of beliefs. It is the theory of the life to come worked out practically in our daily life, here on earth. It makes religion one with science—and a science—the science of human nature and how it may be worked out to its fullest development. Islam's definition of religion is, indeed, the working out of man's nature. Thus says the Holy Qur-án:—

> Then set *your* face upright for religion in the right state—the nature made by Allah in which He has made men; there is no altering of Allah's creation: that is the right religion, but most people do not know. (Ch. xxx, ver. 30.)

So my object in publishing this series of volumes is to bring home clearly and as convincingly as I may, to the Western mind the true knowledge of Islam; and, in order to place it within the reach of the greatest possible number, I have aimed at making it as inexpensive as circumstances will permit. In this connection, I desire to thank my friend Mr. Yoosuf Haji Ahmad of Sourabaya, who during my visit to Java (where I was compelled to make a considerable stay for the benefit of my health) did all in his power to render my sojourn delightful, and whose kindness it is that has enabled this little book to see the light of day.

KHWAJA KAMAL-UD-DIN.

The Mosque, Woking.
June 22, 1923

CHAPTER I.

THE OBJECT OF RELIGION.

TURN to any page of the great book of Nature, and we find the same story of ever-growing progress narrated in bold letters. Every atom in the universe is on its way to progress. It has got some inherent qualities in it which must find their development in the due course of Nature. A seed sprouts into a plant, then it converts itself into, a tree and fructifies in the long run. Advancement is the order of the day in the realm of Nature. "From a sea-shell to a cathedral, from a blade of grass to an oak . . . from the luminosity of a firefly to an electric arc, from the song of a cricket to an oratorio", matter and energy, in different collocations and under special distribution, are always on their way to ever-continuous progress. There is no stagnation, no retrogression.

Do not various steps in the evolutionary progress of Nature, within the ken of science bring home to us the same truth in strong colours? All these wonderful manifestations of nature, that we observe around us, together with what is in store for us to experience, do inherently and potentially exist in every speck of that large

mass called ether, which envelops the whole universe. These specks, in particular organizations, become electrons, and an associated system of electrons gives birth to atoms of matter, which constitute the whole inorganic universe. Then comes life which constructs protoplasmic complex. Life—that vivifying principle with its constructive function and ability to discriminate between the wholesome and the deleterious—may not itself be energy or matter, but its process would have been of no avail without the receptive faculty of the matter and energy. Similarly, the protoplasmic congeries or cells, on further development, produce brain, which acts as the womb for the rudiments of Mind. Another development evolves consciousness, which becomes sublimated into ethics, philosophy and religion. Mind, or Soul, may be a separate entity, as a dualist would suggest, or it may be another name for the final stage of evolution on the physical plane.

But this difference of view hardly affects the hypothesis that every atom in nature is potentially progressive. It may be controlled by external factors, but such influences from without can be of no avail without the receptivity of Matter. It is inherently progressive and not retrogressive. All things in creation are so made as to attain gradually to a state of perfection, within their sphere of capacity. It points out not only the erroneousness of the doctrine of the "Fall of Man", which upholds that an original state of perfection has given place to degradation,

but it also falsifies the Christian doctrine of salvation. Such beliefs may not be detrimental to further progress, but are contrary to all scientific truths. Nothing in the universe in its original state is perfect. Perfection comes through gradual development—something potential is to be actualized. Salvation therefore is not redemption. Nothing made by the Great Hand inherently possesses any defect. Defect is an acquisition and the gift of an unhealthy environment. This is a truism, and everything in Nature bears eloquent testimony to it. Man, the microcosm of the whole world, the universe epitomized, could not be otherwise. He would be untrue to his very nature and fabric if he doubted his natural greatness and his potentialities for further development. Man has been taken to be the noblest thing of God's creation, the best specimen of His handiwork. Should he not possess the highest imaginable qualities which could raise him up next only to God? The premises are too clear to lead us to a wrong inference. Yet the world took thousands of years to solve this problem. Religion, if from God, should have enlightened us on this subject, for this could be the only object of Divine revelation.

These dark and dull clods of earth, when brought under human intelligence, have been worked into gardens like Paradise. Here, science has come to our help to make a millennium of this world, in its physical aspect. But science

creates nothing. Everything was inherent in the universe, which, when worked upon under certain laws, was to fructify. Science came to discover those laws. Could not man, the repository of unimaginable forces, work wonders in realms other than physical? He could, if he could receive but true guidance and light. To supply it could be the only legitimate function of Divine revelation. Anything short of it would be myth and fable. The Church in the West can hardly boast of better stuff than that which the Roman, Grecian or Indian mythology possessed to humour the child in man. One can hardly understand the advisability of Divine revelation, if it has nothing better upon which to enlighten us. But unfortunately dogma took the place of religion and led man astray. Working upon his credulity, it benighted human intellect. Superstition had its sway, and nation after nation was led to adopt beliefs and articles of faith, the acceptance of which not only demanded the mutilation of their intellect, but brought them to actual debasement. The Lord of the Universe became small in His Own estimation, and the Ruler of Nature fell a prey to every atom of it. Under such circumstances, what wonder if man, in various early stages of religious evolution, evinced polytheistic tendencies. From fetichism to man-worship various symphonies have been tuned out on the gamut of religion, from Central Africa up to civilized Europe. And it could not be otherwise, when man was led to believe that he was born in the slough of sin. Sin

was supposed to be innate in his nature, and he was doomed to perdition unless regenerated through his belief in certain events in history concerning the death of some great man. Nothing could be more depressing and enervating. The very idea of "tainted birth" retards all human progress. It mars all our zeal, and benumbs enthusiasm.

BELIEF IN REDEMPTION DEROGATORY TO THE SENSE OF SELF-RESPECT.

And what a low view for us to entertain if we believe in a thing like redemption! It is a slur on humanity. To believe in "regeneration", means first to believe in the debasement of the human nature. If we are above degradation at our birth, we are above redemption. No sin by birth, no regeneration. We are at a loss to understand the psychology of a mind which, accepting man as after the image of God, believes simultaneously in the dogma of sin by birth. Is it not a blasphemy, in addition to its being nothing short of absurdity? What would be our estimation of God, if His image or His vicegerent on His earth, as man has been believed to be, was born in sin? There can be no human betterment in the face of such beliefs, and such was the case in the West as long as the Church had its sway on the Occidental mind. Every kind of reform in the West found the Church among its foremost enemies. She did her utmost to strangle all learning and science. She could not bear to see the torch of knowledge

going beyond the four walls of the convents. All scientific discoveries were discouraged and branded as witchcraft. No landmark in the history of European civilization was reached without arousing ecclesiastical opposition. But the Church was justified in her own ways. Man fell through Adam, she believed, and was saved through the grace of Blood. "As by the offence of one, judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life". (St. Paul.) With such notions redemption could only be in requisition. If this could be secured through belief in the Blood, all branches of knowledge which might shake these beliefs would not be welcomed.

WRONG NOTIONS OF RELIGION.

Thus religion in its dogmatised form, in Europe, became a hindrance to that human evolution which should have been its only legitimate goal, if it came from God. But the object of Divine revelation was not rightly appreciated in other places as well. To know God and to worship Him was taken to be the only human goal, which, it was said, was conducive to all human progress. It is all true. But we still grope in darkness unless we understand what the knowledge and worship of God means. If to know God is simply to believe in His existence, and to worship Him is to accept Him in the manifestation of His certain attributes, as most of the

religions demand that their votaries should do, we fail to understand how such a belief or knowledge can contribute to our betterment. Besides, there can be no choice between one form of religion and another. Any form of heathenism or idolatry will be on a par with many a religion of some of the civilized nations.

MODERN IDOLATRY IN INDIA AND MAN-WORSHIP IN THE WEST.

The present-day idolater bows down before an image; but the image, with him, represents a certain god-in-man who appeared in days gone by in the world and, for his then marvellous feats and spiritual guidance, was taken as God. Woden, Thor, Jupiter of the olden days in the West, and and Rama and Krishna in India—were only men raised by God in various parts of the world to guide their fellow-beings and to raise humanity. They possessed qualities seemingly superhuman in their own times. Ignorance and credulity invested them with the attributes of God-head: They began to command human worship. When they died, their images took their place to keep their memory ever green. Could there be any difference between one who addresses Khishna in his prayer, or invokes his help while keeping that great Hindu God before his mental eye, and the other who does the same thing, but, in order to cure distraction of mind and secure concentration of thought, keeps the image of Krishna before his physical eyes? Reason makes no distinction between the two.

ROMISH CHURCH PREFERABLE.

For this reason I have always admired the Romish form of Christianity. If you have to accept Jesus as God, and if you have to address him in your prayers, if you think he can come to your help, and that his picture is always before your mind when you adore him—it will be useful to keep his idol before you, as it will help contemplation. In fact, there is nothing to differentiate one from the other. If the Roman Catholics with their images of Christ and his Mother are idolaters, so are the Protestants when they worship Christ. However, the question is how it helps human advancement and furthers our evolution, when we bow to Jesus, either with or without an image of him before our eyes? We may presume that by accepting Krishna or Christ as our deity, our craving to know God is satisfied. But there are other sides to our nature—emotional, ethical, moral, spiritual. How shall we evolve these? We know, we feel, and we act; how are our actions and thoughts to be affected by our simple belief in some God-in-man, as well as in the manifestation of certain of his attributes? How will our knowledge be furthered, to help our advancement by our worshipping this man or that? In short, to impart merely a rudimentary knowledge of God, with some notions of worship, could hardly be a laudable object of Divine revelation. All-sufficient God hardly needs human adoration. Our glorification hardly adds anything to His glory and grandeur.

HUMAN EDIFICATION IS THE DIVINE GLORIFICATION.

His glory consists in the accomplishment of His great design in the creation of man, the highly developed product of His great work. His revelation was sent to man to help him, rather to enable him to fulfil the object for which he was brought on this globe. Divine glorification means human edification. A religion without this as its first object is a myth and a mockery. All human institutions are supposed to help our progress; much more should an institution which claims Divine inspiration for its origin. Does not our nature disclose the highest capacity for advancement? How then can a scripture be accredited with Divine origin if it fails to contain guidance to the accomplishment of that end? Blessed be the memory of the Prophet Muhammad, to whom the secret was disclosed. The following we find as the concluding portion of what appears to be the preamble of the Holy Qur-án:—

> And who believes in what hath been revealed to thee (Muhammad), and in what hath been revealed before thee, and full faith have they in what comes hereafter: *These are guided by their lord and will be successful*[1] (by having their faculties evolved). (The Holy Qur-án ii: 3—4.)

Thus the Holy Qur-án declares the intent and object of the Divine revelation, whether received by or before Muhammad. The Holy Qur-án in

[1] The word used in the Holy Qur-án for successful, is Muflehon, which comes from "falah" as its root. Falah means success, felicity, but the root meaning is to bring out things hidden and latent.

these words no doubt enjoins belief in the past revelations. But human evolution has been announced to be the only test of their genuineness. We believe in the Divine message of all the prophets of the world, but whatever has been left by them to us cannot be accepted by us as authentic, unless it contributes to human evolution. Similarly, any tenet or doctrine which the world has fathered upon them, cannot be accepted, unless it adds to the edification of man. The opening verse of the Holy Qur-án reminds us of Allah Who is

RABB-UL-AALAMEEN

the Lord of the Worlds. The epithet consists of two words *Rabb* and *Aalameen.* The latter is the plural of *Aalam,* meaning world. But the word *Rabb* is very instructive and suggestive. It conveys not only the idea of fostering, bringing up or nourishing, but also that of regulating, completing and accomplishing. According to Raghib, *Rabb* signifies:—

> The fostering of a thing in such a manner as to make it attain one condition after another until it reaches its goal of completion.

Hence *Rabb* is the Author of all existence, who has not only given to the whole creation its means of nourishment, but has also, beforehand, ordained for each a sphere of capacity, and within that capacity provided the means by which it continues to attain gradually to its goal of perfection, which means a conversion of inherent potentialities into actualities. Thus the Last Book

of God, as its very commencement, teaches us to adore God Who helps our evolution.

The epithet of *Rabb-ul-Aalameen,* i. e. the Evolver of everything in the universe, opens our eyes to the various components of the universe and to their growth. Every atom in Nature not only receives creation and fostering from the Great Hand, but completion also. It shows capacity to evolve. It seems to possess qualities which still wait scientific discovery, but they are tending to development as soon as they are brought under favourable circumstances. Does not all this lead us to think of our own nature and development?

OBJECT OF WORSHIP.

Worship of God, some say, is thanksgiving and glorification. It consists of repeating certain formulae, and the recitation of certain Divine attributes with certain gesticulations. We shall have a very poor estimation of God, nay, one in the highest degree derogatory to Him, if we believe that these recitations and gesticulations are His only pleasure. Lip-gratitude and word-glorification, if unattended with actions consistent with our recitation, are a farce and a mockery. True worship consists in finding out means for inviting the manifestation of His attributes. Invocation to God means creating circumstances which may enable us to move those particular powers of His which we speak of in our prayers. We call Him Most Merciful God in our prayers; but the sole object, taught in the Holy Qur-án, is to

remind us that our God is a treasury of Mercy and Compassion, and that we should qualify ourselves to deserve His mercy. Similarly, if the Muslims open their prayer by invoking their Lord as *Rabb-ul-Aalameen,* the Creator, Nourisher, Maintainer and Evolver of everything in the universe, it is to draw their attention to the great problem of Evolution; to convince them of the unlimited powers they possess, which they have to discover; and to find out means to get them developed. They are assured of Divine help in their task, as the very epiphany of this attribute of "Evolver" promises. Thus, the Holy Qur-án, the Final Book of God, came to enlighten us some thirteen hundred years ago, on what became a universal truth in the nineteenth century of the Christian Era. It exploded the theory of Redemption, and established that of Evolution, self-expression which is the only true gospel to humanity, and which the Book declared to be the sole object of religion. Redemption, even if secured, would help humanity only after this life, while the gospel of Evolution helps us in rising higher and higher in this very world, while it by no means discourages our aspirations of gaining permanent and eternal edification or bliss in the life to come.

CHAPTER II.

ISLAM
THE RELIGION OF NATURE.

HARMONY IN RELIGION AND SCIENCE.

> Is it then other than Allah's religion that they seek (to follow) and to Him submits whatsoever is in the heavens and in the earth willingly and unwillingly, and to Him shall they be returned. (The Holy Qur-án iii : 82.)

To a superficial mind, science and religion may appear antagonistic to each other: but all our researches in the realm of science are in reality based upon this Qur-ánic revelation: "And to Him submits whatsoever is in the heavens and in the earth willingly or unwillingly". If religion means belief in a man, or in a certain event in history, or in some novel epiphany of some supposed attribute of God, which belief in itself, without being attended with any action, works wonders, in securing salvation, and transmutes miraculously ugliness into beauty, religion undoubtedly possesses nothing in harmony with science. But if, on the other hand, religion is in effect a code of laws; if it comes to disclose to us our nature and its capabilities, and show us the way to work them out, and if it enunciates certain beliefs which, when translated into actions, bring our faculties to fruition, one fails to find any conflict between religion and science.

Religion, no doubt, begins with belief in things unseen; but does not science do the same thing? All its activities find scope in regions unknown. Everything unseen stimulates its energies, and the unknown nature of things invites its exertion to add new stores to its ken.

Science does not create anything. It starts with a firm belief in the existence of certain unchangeable laws to which all matter is subjected in order to disclose its various properties. A property itself, in the eye of science, is another name for the results which accrue after matter submits to certain prescribed laws. To discover them is the sole object of science, and by complete subjection to such laws it works wonders. If the emanation of matter took place from the First Intelligent Cause, it is to this we shall have to look for the source of all law. All scientific investigations therefore, go to find out those God-made laws which rule atoms in Nature, and their implicit obedience to which causes the manifestation of qualities inherent in matter. Obedience to Divine laws—the Laws of Nature—is the ruling principle of science; it is innate in the nature of atoms, and may be termed the Religion of Atoms. Even a superficial observer of Nature cannot help seeing the most implicit submission to certain prescribed laws observed by all the components of Nature. Their existence, and that reciprocal use and service the one to the other, which stands for the harmonious and beneficial work-

ing of the whole universe, depends upon their strict observance of the said laws. Imagine a momentary violation of the course determined for an insignificant atom, and the ultimate destruction of the whole fabric of the universe is a necessary consequence. Look at the sun, the moon, the stars, the day, the night, the season, the trees, the ocean, they all have their respective given courses, which they scrupulously observe, and there was never a moment in history when any transgression occurred. The truth was brought home to us in the Holy Qur-án centuries before "Modern Science" had its inception, when it said:

> And whatsoever is in the heavens and in the earth makes obeisance to Allah only, willingly or unwillingly, and their shadows too at morn and eve (xiii.: 15). Do you not see that Allah is He Whom obeys whatsoever is in the heaven and whatsoever is in the earth and the sun and the moon and the stars and the mountains and trees and the animals, and many other people. A sign to them also is the night. We withdraw the day from it, and lo: they are plunged in darkness, and the sun hasteneth to her place of rest. This is the ordinance of the Mighty, the Knowing. And as for the Moon, we have decreed stations for it till it changes like an old and crooked palm branch. To the Sun it is not given to overtake the Moon, nor doth the night overstrip the day. Each in its sphere doth journey on. (xxxvi: 37, 40.)

A truism—Each in its sphere doth journey on! A reign of the law—a uniformity all through Nature, thus disclosed in these simple words long before "modern science" revealed it

to the Western world. Each component of Nature to pursue its own course; no violation, no trespass; but implicit obedience to some fixed and unchangeable law. This alone reduces conflicting elements into one harmonious whole; a cosmos out of chaos. Regularity and obedience to the law, as the Holy Qur-ân revealed, is the rule of the universe. Every atom in nature owes its existence, and its further growth to perfection, to its submission to the law. Specks of ether have to pursue special courses in order to constitute the electron. Electrons under controlled arrangement, give birth to all of the inorganic world and so they further the evolution of matter. Specialization in fixed ways and organization in systematized form. This uniformity is alone responsible for all scientific discoveries. Science creates nothing. Its whole province is confined to the discovery of the laws that guide the forces od nature.

These laws give religion to atoms. Such discoveries would be impossible and futile too, if there were no certainty as to the unchangeable character of the laws and nature's obedience thereto.

Is it design or adaptation? Does not Nature follow a prescribed course? Does not the law govern matter? Had its evolution been haphazard, disorderly and unsystematic, one could argue in favour of adaptation in the working of Nature, with the law merely as its sequel. But science always finds system, order, and regularity as the governing principles in the whole

universe; and her discoveries are only discoveries of rules and regulations prescribed to govern matter. It means design and intelligence. The law preceded matter, and hence there can be no adaptation.

Is not man, after all, a sort of microcosm, a perfect organism, the finest product of Nature? Everything in Nature, in its best fabric, finds room in him. Their harmonious combination creates in him vitality, intelligence, emotion and conscience. Atoms may change their form, but they do not change their nature. To obey implicitly the law, and thereby to produce marvellous and most desirable results, is in the nature of elements. Will they lose this characteristic when they become combined in the Mighty Atom, the human organism? No one could have discovered and formulated medical science, had the elements constituting the human body lost their capacity to obey the law.

The law of affinity, the law of assimilation, the law of organic working, and so forth, when systematized, make a science. Even a most superficial observation of human organic working establishes the same truth. We have eyes, ears, and mouth. Put them to a use other than they are meant for, and they may become impaired, they may lose their very existence, but they refuse to work under unnatural conditions; use them under the prescribed law and you will find them most obedient. The same rule, "Law and Obedience", permeates the whole

human fabric. Islam—the religion of commandment, obedience, in the literal meaning of the word—is the religion of atoms in all their evolutionary courses. Each atom, the least and the mightiest must bow before it. Everything in Nature has got inherent qualities, and every succeeding generation of scientific research enriches our knowledge of those qualities. The scope of human activities in the realm of Nature is always widening, but even here development is only possible after the discovery of certain laws, and our submission to them. If we try to improve, or take advantage of, the resources of Nature, we can only do so by following prescribed laws. For example, take a simple human activity such as raising crops; it is only the following of the laws which will lead to any result. We have to dig the ground in a particular way and at a particular time, and to plant the seed in a certain way. Following laws, we must water and manure the soil. All this is in obedience to law, violation of which will only mean loss. Thus Islam is the religion of Nature, and therefore it must be observed by man if he is to avoid loss. As the Holy Qurán says:—"And whoever desires a religion other than Islam, it shall not be accepted from him, and in the hereafter he shall be one of the losers". (iii:84) Submission to law is in the nature of every atom, and is the natural instinct of all forms of life. Can man be untrue to this inherent nature? To this the Last Book of God

refers when it speaks of Islam as the only religion of the whole universe, including man:

> Then set your face upright for the religion in the right state—the nature made by God in which He has made man; there is no altering of God's creation: that is the right religion (xxx: 30).

In this respect the religion of the Church in the West differs from Islam. By preaching the doctrine of original sin, it denies the ability of man to observe the laws of nature. In other words, Church Christianity places men below animals. They have an instinct to obey laws, whereas man is believed to be incapable of doing so.

Man, as I said before, is a combination of various atoms. All of them obey Divine laws for development. Is not then man, as a whole, bound to obey certain similar laws for his evolution and progress? If every form of matter owes its very existence and development to the observance of prescribed law, how can man expect to be freed from similar obligations? It is here that science is compelled to believe in the necessity of religion. Science and Religion are not in the least contradictory in their respective codes. Their objects are one and the same. Science reveals to us laws concerning our material nature, and demands submission to the results of its labours, if we desire to keep up a healthy life. Religion, on the other hand, reveals to us the laws that govern our moral and spiritual nature. It is only by observing the laws, moral, spiritual, and material, that govern nature, that human society can make any

progress. In each case Islam, i. e. "submission to the law", is the guiding code of our activities. The most unscientific mind may revolt against this truth, and care not for a religion; but try and imagine the universe without these laws, or without their observance, and it means chaos. The discovery by science of these laws has produced wonderful results tending to our material advancement. Is it not then desirable that man should have revealed to him also, laws which will tend to uplift him morally and spiritually? Nay, the former without the influence of the latter would call our brutal nature into play, and would lead to human devastation. The recent war is a good illustration.

This conception of religion may not appeal to sentimentalism. It may seem, to many, even derogatory to religion itself, reducing something sacred to any average human science. Religion should be something higher. It brings theology, knowledge of God and His attributes; it deals with our higher faculties, and helps our spirituality. This is all true, but it hardly carries religion beyond what has been said already. The contentions are plausible, but betray want of insight into the realitites of things. We know nothing of anything but through its effect on other things.

The law of relativity works everywhere. It help us to know of other things. Our knowledge thereof is neither absolute nor abstract. We know of things only in their relation to other things.

Our knowledge of God is no exception to it. We know very little of Him in the first in-

stance, and what we know is a scanty survey of some of His attributes and of His working, in their relation to ourselves and the universe around us. Again our knowledge comes to us through comparison. It is not, therefore, impossible even to imagine a thing which possesses no similarity or dissimilarity with anything we possess. Nay, "nothing is like a likeness to Him" (The Holy Qur-án xlii. ii.). So transcendent is the Divine Being, and so far above all material conceptions, that likeness of Him cannot be imagined, even metaphorically.

He is not only above all material limitation, but even above this limitation of Metaphor[1]. We read others in our own terms, but our language fails to encompass things beyond our ken.

We, however, perceive the existence of things, and their qualities through their effects, and so comes our knowledge thereof. The same is the case in matters of theology. Whatever we have been taught of God has got some direct or indirect bearing on ourselves; we look to it for the very sustenance and growth of what is within us. Our knowledge of the Divine attributes helps us to be in tune with their requirements. It gives birth to the laws that humanity needs for its progress. Theology which falls short of it, is a fiction; and a revelation which has got no bearing on the building of human

[1] If such is the transcendently pure conception of the Divine Being in Islam, it is not difficult to understand why Christian Foreign Missions have been an absolute failure in Muslim lands.

character is mythology. Morality and spirituality are not mental figments and abstractions. Physical conditions in man, in their regulated and balanced form, become moralities which in their turn, when more refined, under certain laws become spiritualities. In short, the same specks of ether that envelop the universe are travelling to their highest goal in different forms and shapes. After passing through several stages of progress they evolve life in organism. It develops into consciousness in the animal kingdom. Consciousness evolves into conscience in the shape of man. Under proper guidance conscience gives birth to spirituality, which will act as the superstructure for the life after death. These various stages of evolution—which convert an atom into spirituality—are in other words births and deaths of the same atom. It is neither annihilated nor does it lose sight of its goal. Every stage is a stage of probation—a womb to the subsequent one. Desired perfection in one, means death in the same, but re-birth in the next. But all this course of journeying is characterized by uniformity. Law reigns everywhere. Regularity and law-abidingness are the course of matter. It works under systematized order. It pursues prescribed ways to reach its goal. Could it do otherwise then become evolved into humanity? To think so is an absurdity, and to belie our own nature. We need laws; and, religion, preached by the Holy Qur-án, came for their promulgation.

CHAPTER III.

THE GOD OF ISLAM, AND HIS MANIFESTATIONS.

We know very little of God and yet we feel that there is some Great Mysterious Power at work behind the Universe—a Power unimaginable, unconceivable; and yet its existence is proved by the unchangeable laws with which it rules every atom in the Universe, and the penalties it inflicts on any breach of those laws. It is an ancient matter now, that time when Nature, the personification of that Great Power, was dubbed empiric in her freaks and blundering in her pranks. Nature has been found to be a most law-abiding entity. Matter and brute-force do not account, in scientific opinion, for the genesis of this world; but something, the very inherent qualities of which are order, regularity and "law-abidingness" is at the bottom of all cosmic evolution; we know very little of that Great Power, which is at work behind the screen, and what little we know of it, comes from our knowledge of those laws of Nature by which it brings everything in nature into subjection. And if we tried to clothe this unseen Power with this or that attribute, it would be through knowledge

of those same laws. For example, we find three main laws working through various minor laws of specialization and collocation—in every stage of evolution from ethereal complexity up to the human organism. Every moment creation is going on in the Universe. Things created are then sustained and brought to their final perfection, being looked after in every intermediary stage of evolution under a perfect system of laws and regulations. I would sum them up under three names; that is to say, the Law of Creation, the Law of Sustenance and the Law of Evolution; and if the Unseen Power, I am speaking of, can be accepted as an active Entity, I would give it the attributes of Creator, Sustainer and Evolver of the various worlds around us; and if we want one word to convey these three ideas, the Arabic language supplies us with it. *Rabb-ul-Aalmeen,* in Arabic, means the Creator, Maintainer and Evolver of the Universe. Now if I call the Mysterious Power *Rabb-ul-Aalmeen,* I see no reason why a sceptic or a freethinker should take exception to it. I derive the name from the laws and forces of Nature. *Rabb* means Creator, Sustainer and One Who imbues every object with the capacity of ultimate development, and the Creator of all those means and aids whereby such development is achieved through all the many stages of that development. In commenting upon the word *Rabb* I find the following in a Qur-ánic root-dictionary written centuries before the theory of evolution was

ever imagined in the West; "The fostering of a thing in such a way as to *make it attain one condition after another until it reaches its goal of perfection*". The words italicized clearly sum up the theory of evolution which now comes within the ken of modern science. It is not only the idea of creation and sustenance which the word *Rabb* in its primary significance, conveys; but also that of *regulating and accomplishing completion* of the evolutionary course of things from their crudest condition to that of the highest perfection, which meaning I find in another Arabic dictionary, *Tajal-Aroos*. Thus the word *Rabb*, the first attribute of God in the Holy Qur-án, means Creator, Nourisher, Regulator and Evolver.

When we examine the course, now partially within our ken, which an ethereal speck has to pursue to attain to the human organism, we are struck with the marvellous precision and perspicuity with which the various methods and forms of specialization and collocation of atoms and molecules into new organisms have been prearranged. At every evolutionary stage of matter, no matter how transient it may be, we discover a course prescribed, and we observe an organization preordained. Everywhere we find matter enslaved in the chain of the Law. As the Holy Qur-án says:—*Wa lillahe yasjado ma fissamawate walarde tauan wa karhan*—"And to Allah does obeisance, whatever is in heaven and earth—willingly or unwillingly".

The Holy Qur-án is full of verses which clearly

lay down that the "Reign of Law" exists and dominates the whole material world; and that every particle of matter implicitly obeys. The researches of present-day science endorse these views. As a matter of fact, they betoken the discovery of already existing laws, under whose influence and control matter assumes different forms and shapes. The sum-total of scientific discoveries made so far is this, that the movements, growth and development of every element in nature are under the government of this or that established law. Results which were supposed to be mere freaks of nature till yesterday, are in the light of to-days discoveries, the outcome of the operations of certain definite and fixed laws. This phenomenon has caused the rejection of all theories which regarded the working of nature as empiric, and every inexplicable turn in the evolutionary course of matter as a freak. Thus the reign of the law has been established in the whole universe; and if so, I ask, is this an accidental or an intentional causation? Some call it a mechanism, but can we dissociate mechanism from mind? How inconsistent we sometimes are in our opinions! In all human mechanism we believe in the priority of laws and principles, on which certain mechanism is working; we accept pre-existence of mind, which has found, and worked upon, those principles in bringing that mechanism into movement; but when we come to the working of Nature, though we do observe a thousand and one different laws

ruling the various phenomena of nature, and in order to distinguish them from one another, we give them different names—such as Law of Condensation, Law of Gravitation, Law of Affinity, Law of Reversibility, Law of Harmony and Reciprocity, Law of Natural Selection or Assimilation—we hesitate to admit the priority of the Law; we fear, if once we make such an admission, that we shall have to accept Law as separate from Matter, which means priority of Mind to substance.

More than fifty years ago, when all scientific knowledge seemed to culminate in the Atomic Theory—the Atom was our great god, our first cause and origin—and its haphazard course styled law; but later on, we found this god itself a slave to law. It was found to be, not the origin, but a product, of some electronic specialization, which in its turn, received its birth from the collocation of ethereal specks, not as an accident, but in some ordained measure under what is called the Law of Condensation. But is this ether, the till-now-discovered origin of the universe, immune from the Reign of the Law? Though it is still regarded as an imponderable substance, yet attempts have been made to ascertain its weight and volume. Through the experience and experiment of optics and electric waves, it has been determined that ether is fifteen trillion times greater than our atmosphere; and that a globe of it, equal to the size of the earth, would weigh 250 lb. These observations make ether, as well, a law-ridden entity. Thus,

wherever we go, there are limits and laws. Law is not a sequence, depending for its existence on the course empirically pursued by matter, but is its ruler from the very beginning. I have already explained why a scientist with an atheistic turn of mind will not believe in the priority of Law to matter. He now takes refuge under a new subterfuge. Haeckel and others have rejected old theories which regarded matter and energy as two separate entities, the working of which subsequently created law. They are now treated as one and the same thing, with law-abidingness as their chief intrinsic and permanent characteristic. The origin of the universe under this physico-monism has thus been taken to be something which Haeckel baptizes as Law-Substance. One step more, and we are standing humbly at the altar of the God of the Holy Qur-án. You regard your first cause as something self-created and the creator of other things; self-existing and the maintainer of subsequent growth, omnipresent and all pervading, indestructible and infinite; add to them the attributes of all-knowing and all-powerful, designer and regularizer, and you believe in the God of Islam. For Law-Substance, say Law-Spirit and we jointly believe in the same Monism, in the same *Rabb-al-Aalameen*—the Lord of the Worlds—Who has prescribed a special course for the growth and movement of everything in the universe, and commands implicit obedience to his ordinances from matter in every form. In this respect the Holy Qur-án says:

> And to Him doth obey what is in the heavens and the earth. And a sign to them is the night: we draw forth from it the day, then lo! they are in the dark; and the sun runs on to a term appointed for it; that is the ordinance of the Mighty and the Knowing. And as for the moon, we have ordained for it stages, till it becomes again as an old dry palm branch. Neither is it allowable to the sun that it should overtake the moon, nor can the night outstrip the day. All float[1] on in a sphere. (xxxiv, 37—40.)

These words bring the whole solar system under a Divine Ordinance, referring, in proof of such ordination, to that regularity observed by all the luminaries, to such mathematical precision as to obviate the least chance of collision; though many of them have, till now, been found irregular in their course. I take the earth for illustration. Our planet is the outcome of the solar heat, which, passing through various processes of evolution, has assumed its present shape. Then, by the law of gravity, it began to follow an elliptical path round the sun, with its axis inclined towards its orbit. Could it not follow a circular course? Why did its axis make an angle of 27 degrees instead of, say 72 at its tangent? The axis could as well have stood parallel to its orbit. If the present situation was not with purpose, the earth could have assumed any form or course. If the law of gravity enchained it to its revolution around the sun, what was that law, "evolved

[1] The word "float" is very expressive; it refers to the liquid nature of he substance in which various planets, etc. move.

from accidence", which made the earth stand on its orbit with its axis inclined? What a contradiction in terms—law and accident, and still we willingly subject our reasoning to this ridiculous anomaly, only to avoid belief in Divine Ordination.

Is the photographic camera an accident? The lens, the sensitive paper, the light-regulating contrivance, and so forth, all go to suggest design and mind, and yet the camera is but the crudest possible copy of an eye, which, in our judgment, was evolved at random. Its structure has admittedly been arranged on the most advanced principles of optics. Besides the lens, we have the cornea and the humours in the eye, which ingeniously converge the rays so as to form an image. Look at the iris, which like the diaphragm of a microscope, shuts out stray light and regulates the quantity admitted. Even the sensitive paper was discovered from the material existing in the eye to receive focussed inpressions. But what about "the feeling that the image reflected produces? While the lens of a telescope or of a camera reflects the image, it does not feel, is does not see: the eye sends a thrill into the very soul when we see anything beautiful". All other sensitive organs, when agitated with external phenomena produce a similar sensation. Is this a reciprocal working of the human body, again, a chance growth? How inconsistent and narrow-minded we are in estimating others' merits! We love to be credited

for ingenious design in our work even of a mean character, but we are apt to disown it in the case of others. Leave aside our willingness to acknowledge the workmanship of some Unknown Hand in nature, the dastard spirit of jealousy will never fail to exibit itself when we judge other men's works. The most beautiful handiwork of a rising rival in our profession always appears to us a chance product, while our paltriest doings appeal to us as worked-out ingenuity.

Can we give or receive any "phone-message" without an "exchange-office"? Some *design* to connect two workers—the giver and the receiver of a message—is indispensable. Are then our afferent and efferent nerves, having their connection through the brain, a haphazard phenomenon? Our looking at the sun and blinking the eye, may seem to be an automatic function, yet different processes have been at work through many distinct agencies. The disagreeable agitations produced on the eyeball by the strong rays of the sun, were conveyed in by the ingoing nerves from eye to brain; and the self-protection tendency began to assert itself; it moved lids and lashes through the outgoing nerves, and the eye began to blink; and this all through that great exchange-office, the brain. Cut the ingoing or outgoing nerves, or get the brain affected at that particular portion of it, and you will lose your eyesight when exposed to strong sunshine, as you will neither

feel any agitating sensation, nor be able to blink. This reminds me of another big human design, indispensable for bringing military campaigns to success. I refer to what in common parlance is called "the brain of the army". In the heart of the battle-field, a sort of head-office is designed and created, to receive and attend to messages from various outposts and departments, as to their respective needs. This arrangement to meet the question of need and supply, and its very name, are only imitations of what is at work in the animal organism. All appetite-exciting organs have their connection with the brain through the nervous system, and so have those organs connected with it which work to satisfy our cravings. The stomach, when empty, sends its message of hunger to the seat of the brain; and the life-tendency moves the working-organs from the same place. It is surely unreasonable of us to believe in some designing mind in creating "the brain of the army", but to deny it in creating the brain of the man.

In examining an ordinary steam-engine we are ready to assign a distinct design to every one of the hundred and one pipes fixed in the machinery, but we cannot see our way to doing the same to those million and one nerves working so wonderfully in our constitution. Each and every one of them has got a fixed purpose to serve, and yet we have the audacity to regard their creation as a purposeless function.

To save machinery from being ground to rust, we design a special contrivance for oiling it at every place upon which its moving parts are hinged, but that marvellous arrangement in our body for greasing all our limbs automatically at the place of their joining, is only a haphazard mechanism, in our judgment. We bend our finger, and the heat created by this motion melts the fatty substance next to our skin. The movement greases the joints of our fingers saving them from wear and tear. I could worship this Fetish of Accident, if all these defined movements of our planet had not produced some desirable results—results which affect the working of things, existing even outside the earth, to our benefit. This certainly leads me to believe in some Will, which has controlled the whole affairs of blind Nature, to serve some definite purpose. How lucidly the Muslim Book draws a thinking mind to this inference in the following words: "And your God is One God, there is no god but He, He is Rahman and Raheem", i. e. He Who anticipates your need and looks to it beforehand, "and His kindness rewards munificently all your works—Most surely in the creation of the heavens and the earth, and the alternation of the night and the day, and the ships that run in the sea with that which profits men, and the water that Allah sends from the clouds, these give life with it to the earth after its death and spreads in it (all kinds) of animals, and the changing of the winds and

the clouds made subservient between the heaven and the earth, these are signs for a people who understand". (Al-Qur-án II: 163—164.)

Look at the alternation of the day and the night—which causes changes in the weather. It affects the atmosphere and changes the course of the winds, and thus brings rainy seasons and dry weather in a desired order; then the withering of nature and its resuscitation; and this all with the life of man himself, depending on the peculiar bend of the earth-sphere towards its orbit. Is all this at random? Is it all meaningless? Cast your eyes over all that is outspread before you in the realm of nature and you will not find a single thing in it which is unconnected with your own existence; as the Book says:

> Those who remember Allah ... and reflect on the creation of the heavens and the earth (say): Our Lord—Who looks to our sustenance and maintenance—Thou hast not created all this in vain. Glory be to Thee (III: 190).

Those things which did not admit of any intelligible explanation till yesterday, have today been found to be the source of a great and real purpose. I do confess that milliards upon milliards of things exist, which yet baffle human reason to find out the object they have been created for; but all that has been discovered so far, has been established to be with purpose. Now if I have come to know, even in the words of the Holy Qur-án, that the present arrangement of the Solar System, as far as our planet goes, is definitely with purpose, in its existence

and movements; and every atom in the material world is essential to the well-being of this arrangement; then, by a process of inductive reasoning, I have every right to suppose that every object in nature admits of my using it for my benefit —it is a different matter altogether to know in what way I can best avail myself of these advantages—and is subservient to me, under the ordinance of some Mind I call Allah, "Who is He Who created the heavens and the earth and sent down water from the clouds, then brought with it fruit as a sustenance *for you,* and He has made the ships subservient *to you,* that they might run their course in the sea by His command, and He has made the rivers subservient *to you.* And He has made subservient *to you* the sun and the moon, pursuing their courses. And He has made subservient *to you* the night and the day. And He *gives you of all that you ask.*" (xiv. 32-34.) And all this somehow as a consequence of the rotation of the earth. Mark the italicized words of the quotation. Imagine all the advancement we have made in supplying things to serve our need and comfort. But did you ever think of a contrivance, or scheme out a design, in working out which, you did not find the necessary aids already existing in nature? How, then, dare you call it purposeless?

This contention, however, is generally met by a retort, that everything in itself was not subject to any design. It is only man's using them in such a way as to make them useful to

himself. Man, in fact, has given purpose to this purposeless universe. There was no pre-existing design in nature for us; we had to rely simply on our powers of adaptation.

We all know that light, and the green colour, strengthen sight: and green is the prevailing colour in nature after light. It is said that the green colour was not intentionally made to strengthen sight, but the eye became accustomed to be benefited from light and the green colour, as it was surrounded by these two, most largely. Those who say this, overlook an experience which is met with rather frequently; i. e. a mole possesses eyes, but owing to its being mostly out of the way of light, it is blind. It could not make its environment subservient to its sight. This shows to what an extent the eye is indebted to light and green colour. It not only keeps the sight, but also keeps it well.

While enunciating the theory that nature is not with purpose intrinsically, but that this quality in it is largely the result of its being put to use by man in different ways, Prof. Haeckel produces the illustration of powder, in his support. Powder, he affirms, was lying for a long time as a negligible quantity, but by making use of it we have invested it with a set purpose. If our use of it had not brought its properties to light, the world would still have remained ignorant of their existence. It is surprising how a man of the Professor's calibre, in proving his theories, should overlook a most obvious thing

in his way. We admit that it is due to human investigation that the properties of things became known. But discovery of properties means the pre-existence of properties. In the words of Professor Haeckel, to say that enquiries have invested powder with its properties—or the purpose to which it can be put—amounts to saying, in other words, this, that the purpose of the explosive was already in it, but in a dormant state, and it is due to us that it became active. It proves rather than negates "design".

There are, however, two other ways of answering the question, whether the objects in nature are themselves with purpose, and have been worked upon by some Mind to serve some definite end, or whether it is the result of our investigation, as Haeckel suggests? In the first place, if a mind works upon a material, and gives it some shape to serve a certain purpose, it is impossible for another person to use that material in a way other than that in which it was designed to be used. If you deny the design of its maker, you court harm, and waste your effort. There are pieces of iron and wood before me which have not yet been handled by any hand, or fashioned into anything by any brain. I use them in any way I like. I use them in making a machine. Any person who is desirous of using that machine is bound to use it in the way I have intended it to be used. This is one of the most obvious evidences of the fact that a "mind" has worked upon

matter. Can you use God-made things precisely according to you own sweet will? Your body is a most wonderful machine, whose different parts perform different functions. This body of yours is the highest culmination of material evolution, as Biology says, in which there is a constructive intelligence, and in which the principle of life has become fully-fledged. It has also a free-will, and power of discretion. But can you use your nose for seeing? Can you eat through your ear? You dare not go against those designs, just as you cannot use an ordinary machine contrary to its maker's design. When I speak to you, your ears and eyes are on me. If you close your eyes and ears, can you hear what I am saying? Perhaps you feel hungry and go to a restaurant for the satisfaction of your wants. If you think that it is your own use of your different organs which had given those organs their respective functions, would you pour hot tea into your ear instead of sipping it through your mouth? Do you think this action of yours would be correct according to the laws of nature? When at your table, would you try to put a pinch of salt into your eye, instead of taking it through your mouth? The result of such a thing, if you ever did it, would be, that you would, in time, destroy those organs of your body by such a misuse of them. The reason is, that the functions, of your organs have been determined by a Mind. This machine of your body has been fashioned by an Intellig-

ence and a Mind, and if you act contrary to its designs your actions will not be acceptable in the realm of nature. Your deviation from the course of nature would be to court your own ruin. The Holy Qur-án refers to this phenomenon in the following words:

> Is it then other than Allah's way that they seek to follow, and to Him submits whoever is in the heavens or the earth, willingly or unwillingly . . . and whoever desires a way other than submission (Islam), it shall not be accepted from him, and in the end he shall be the loser (Ill. 82—84).

I have drawn now here a complete parallel between an ordinary machine made by the human mind, and that big machine called the human body. They are similar in their working; both of them do not admit any but one particular use. How unreasonable of us to ascribe this to design in the one case and to caprice of nature, or to our adaptation in the other. We shall have to make, I am afraid, new rules of syllogisms to suit this strange logic.

To say that no one can use a sewing machine, except exactly in the way in which it has been designed to be used, is to mean that the using mind has to follow the mind which *designed and determined the use of the machine.* What disables you from coming to a similar conclusion when you see the same thing in the human frame? Even in the case of iron and wood in their raw condition, we are not at liberty to use them in any way we like. Even these two things have to be used only for those purposes

for which they were created. You cannot use them for any and every purpose; which circumstance indicates that there are laws which regulate the uses of iron and wood. We would lose a lot if we were to refuse to follow those law.

Another argument pointing to the control of matter by some Mind, is this. If a particular form of matter involves in its being certain principles, the knowledge and application of which alone makes the realization of that purpose possible, then it is certain that a mind has preordained it. If the small form of matter has existed independently of such principles, and if there had been no need of their knowledge, nor, had any advantage accrued to us in our application of such knowledge; one could deny a mind, a purpose, and the particular purpose of working it out. This is another reason which I read in the Holy Qur-án to meet the contention of Haeckel which I have alluded to; we are given to know, in the first place, that everything in nature is for our benefit, and in the second, we are apprised of the principles which will enable us thoroughly to make use of them. The words of the Holy Qur-án are as follows:—

> The Beneficent God taught the Qur-án. He created man, taught him the mode of expression. The sun and the moon follow *a reckoning, and the herbs and the trees do obey (Him).* And the heaven, He raised it on high, and He made the *measure.* That you may not be *inordinate in respect of the measure.* And keep up the *balance* with equity and do not *make the measure* deficient. And the earth, He has set it for living creatures; therein is fruit and palms having sheathed

> clusters, and the grain with (its) husk and fragrance. Which then of the bounties of the Lord will you reject? (Al-Qur-án, lv. 1—12.)

Try to understand the italicised words in the above-quoted verses of the Book. We are given to know, in these, that the whole universe has been regulated with a mathematical precision, and in order that we may draw out of it the best of advantage, we *must respect* the measures; we must find out these *reckonings and measures,* and must not make them *deficient.* The verses, as the concluding portion shows, not only assert that the solar system was created in its existing form with a beneficent object, to maintain and nourish mankind and elevate it to its destined goal; but they also disclose the way which will enable us to use the working of the solar system to our best advantage. The Book invites us first to discover those measures and then to respect them, which with the utmost mathematical accuracy are working universally in every form of matter, in its growth. Every created thing, from those large orbs in the heavens to the smallest herbs that grow on the earth, observe rules laid down with mathematical reckoning, and observe measures prescribed for their creation and development. In short, everything that is created in this universe is based on mathematical principles, even as some of the points of logic are now being verified in their precision by a process of mathematical reasoning. The Holy Qur-án brings even

human speech under mathematical calculation. Vocalization is only the intonation of sound in different measures. Letters in a language represent these different measures of sound. Then different combinations of these various measures of sound make different articulations, i. e. words. By learning these collocated measures of articulation, which receive different meanings in different shapes, we learn languages. So mathematical measures are at the root of language. All our scientific researches owe their existence to this science of measure and reckoning.

Science enables us to reduce nature to our control and render it subservient to our need; but no branch of science can be worked out without the aid of the said measures. The whole mechanism of nature becomes ministerial to us if we discover those "measures and reckoning", as the Holy Qur-án says, which regulate its working. I could agree with Haeckel, if man were to disregard these mathematical measures in finding purpose in nature. In reality we did not create purpose for nature, we simply discovered those measures and rules which had already been laid down to work out the said purpose. To use the language of the Holy Qur-án, "the sun, the moon", "and the herbs and the trees" "and the heavens", "follow reckoning and measures". You can find purpose for them if you "be not inordinate in respect of the measures and keep up the balance with equity and do not make the measure deficient".

Now to recapitulate this part of my argument to prove the existence of the Mind, prior to matter, Who worked it to a certain designed purpose; I have shown, in referring to man-made machines, that if a substance has not been worked on by some mind, it may be put to use in any way we choose, but if it has already been worked upon by a mind to serve some definite purpose, we must use it for the purpose designed, and in the way prescribed and revealed to us; but if that way is unknown to us, its true use by us depends only upon our discovery of those principles which the author has adopted in his work. Does not every atom in the universe bear strong testimony to the existence of the two principles I have enunciated as to our use of things already designed? Can we deny, behind the working of Nature, the existence of some Great Mind?—the Regularizer, the Reckoner and the Measurer? Let us in the words of the Holy Qur-án "glorify the name of our Lord Most High, Who creates, then balances, Who measures, then guides"—*Sabbih isma Rabbekallazi Aala allazi khalaqa fasawa allazi qaddara fahada.*

In this verse the Muslim Scripture speaks of another character of the Mind who gave creation to the universe, one who guides different things on their way to perfection. In order to be more explicit, I will quote another verse from the Holy Qur-án which, in this connection, defines the word *Rabb,* which, as I said before, is the first attribute of Allah in the Holy Qur-án: *Qala faman*

Rabbuka ya Mus-a Qalla Rabbu nallazı Aatá kullu shai-in Khalaqahu summa Hhada. (Pharaoh) said: And Who is your *Rabb* (Lord), O Moses? He said, "Our Lord is He Who gave to everything its shape and measure, then guided it to its shape" (xx. 49—50).

These words describe *Rabb* to be the Being Who designs a shape for everything. He determines the proportion in which any material is to be used in fashioning out that shape. He guides everything on its path to perfection in the use of the given proportions and other things necessary for its formation. Thus, according to Qur-ánic communication, the coming of a thing into existence out of some material, involves three things—shape, the proportion of material to be used, and guidance. Scientific researches support this view, of course in a different language. Everything has now been admitted to have evolved from the same material. After atoms receive their emanation, their further development into inorganism and organism is the arrangement and rearrangement of the same substance in different measures and proportions. One proportion of substance gives one form and another leads to another. The same substance builds up a child, a pig and a chicken. Diversity in proportion of the material used causes these different shapes.

If one proportion is useful to one form of matter, it is harmful to the growth of another. But matter, in every form of it, knows what

to use and what to reject. The same amount of substance envelops everything in its course of development. In other words, everything on its course to perfection finds itself surrounded promiscuously by things beneficial and baneful. It stands as if in a concourse of enemies and allies, but the constructive ability in it uses marvellous discrimination between "friends and foes". It accepts what is useful, and rejects what is deleterious. In the organic form of matter the process of incorporation works on the same principle of discrimination. Diamonds and charcoal come from the same substance, but the constructive ability in the one unconsciously rejects what is willingly accepted by that in the other. In organism, the system sometimes takes into itself things beneficial and baneful, but it assimilates the former and excretes the latter. This discrimination between good and bad which so unerringly acts, gives rise to different shapes and forms to matter in the course of creation. Even in the human organism, the stomach nauseates at every deleterious thing. A fly, if taken in, is vomited out. Various secretions perform the same function of purging out things unnecessary and harmful; surgical operations and purgatives come to help nature when it is too weak to get rid of foreign elements in the system. Disease is only another name for nature's resistance against the intrusion of unhealthy matter into the human system. Is this capacity of wonderful discrimination, which

so delicately works in every form of growth, as far as unconscious building of organism goes, a mere caprice of nature—an instinct inherently present in matter, but by accident—or is it a *guidance* from the Great Designing Mind and the Fashioner, as the Muslim Scripture says?

Does not evolution of matter really consist in the development of its potentialities? Do not its inherent faculties come more vigorously to the front, and become more and more active at every stage of growth? Is not the human organism proved, by biological research, to be the final and best evolution of matter? That consciousness which evolved out of animated matter in the animal kingdom, in the form of impulses, evolves into natural passion in man. This is not the final growth. Human consciousness has to evolve ethics and high philosophy. If so, where is that constructive ability, which, if inherent in matter, should now work the more vigorously to sublimate my consciousness into high moral and philosophic growth? Do I possess that instinct by nature which "automatically" discriminates between right and wrong ethics, or have I to cultivate it through guidance? Do I by nature nauseate at wrong philosophy, as my stomach nauseates at a fly, or some other poisonous matter? Do I by instinct spurn things injurious to my intellect, as my eyes shut themselves against anything injurious to my sight? A goat will not put her mouth to things poisonous

to her system, but do I discern between wholesome and unhealthy food, in the absence of enlightenment and guidance? Man who represents the best form which matter can evolve, is helplessly and hopelessly destitute of that constructive ability for the evolution of his intellect, which discriminates so unerringly in the physical building of organism.

If it were an instinct and an inherent faculty, and not something from without, i. e. guidance, it would have worked ten times more vigorously than it did, in unconsciously bringing out every form of matter from ether to human organism. The very fact that as far as the unconscious growth of matter goes, this constructive ability works so splendidly but disappears on the rise of consciousness, conclusively proves that it was not an inherent faculty in matter, but an external guidance. The inference becomes much more strengthened when I find that the sublimation of consciousness into ethics and philosophy, badly needs guidance from without. We possess discretion; by instinct we can make choice between good and bad, but we want enlightenment and guidance to discriminate between the two. Right discretion needs enlightenment and guidance. We do certainly reject evil when our mind has become matured by getting knowledge of these evil tendencies, and by our experience of their evil results. That is to say, our mind has become evolved through external causes. But if this power be merely an instinct, why

did we not possess it from the very first day? This shows that it is not an instinct; it is the result of a guidance that we have received from some higher Agency; Who is also the source of endowing matter with the constructive ability of constituting itself in the most advantageous way. That agency, that source, has been called *Rabb,* Who is the God of Islam.

The Qur-ánic verse under comment is, however, open to another contention. To admit God as giving shapes to different forms of matter, is to admit the priority of shape to matter, which, it is said, is an impossibility; as in nature ideas are not separable from concrete things. This reminds me of what we read in the *Republic* —that interesting controversy between Plato and his illustrious pupil as to whether ideas were prior to and separable from concrete things. In reality they are both right and both wrong. They differ in point of view. Mind, in its subjective nature, cannot separate the idea from concrete things, but in its objective state not only are the two separate, but the idea is prior also. Aristotle points to the mind which saw and became conscious of things at one and the same time. But Plato observed priority of idea in every concrete thing, when he found all the members of its kind pursuing the same lines in their course to perfection, from their crudest state.

Is not even the human mind, which no doubt takes all its material for thought from the world around, and cannot therefore entirely separate ideas

from things concrete, capable of containing and entertaining ideas of new things it intends to fashion, long before they take external shape? What about the mind of an artist? Does it not show a creative faculty, though within a very limited scope? He creates things, though his creation is more or less a new combination. But his mind illustrates the possibility of the priority of ideas to concrete things. If the growth of things is not haphazard, but on given lines, it admits of priority of ideas. I could imagine that certain ethereal specks began to mark out their own way to further growth, but why should the rest of the world pursue the same course and follow the footsteps of their predecessors; why should the newly-fledged electrons come under the old, old mode of specialization, when entering into the inorganic world? You say it is hereditary. But who is their first ancestor? Think over the matter calmly; examine, step by step, every form of growth from humanity downwards; can you observe any development without organization? You jumped to the atom some fifty years ago, as a thing coming into existence haphazard; but atoms were also found to have received their birth under the fixed specialization of electrons; which in their turn are a condensed electronic dust under special organization. And the said dust is only ethereal specks, collocated in a prescribed way; wait a little, and new researches will make this ether again an organized growth. To me it is so even now. The very fact that

that its existence has been discovered through mathematical calculation, negates the idea of haphazard growth. And if every subsequent form of matter is fed and nourished on the preceding form of matter, which never falls short in any stage of progress, we are forced to accept our first cause, an Intelligent Cause; the Mind Who designs the forms of things, makes arrangement for their sustenance, determines the proportion of the material they live upon, chalks out lines of courses for their growth, and then guides them on to their goal. And one term which expresses the aggregate of all these attributes, in the Arabic language, is Rabb. How in its characteristic, laconic way, the Holy Qur-án summed up this contention in the following: *Wa anna ila Rabbek al muntaha*—"And the whole system of cause and effect ends with thy *Rabb*".

A freethinker may say plausibly:—"We might go on like that *ad infinitum,* like recurring decimals, and still be no nearer to a solution of the problem as to the origin and cause of the universe". But this only serves to show our own inability to know everything of God. According to the above quoted words, we might go on like that *ad infinitum,* and thus again we shall be continually finding the Laws of Creation, Sustenance, Preservation and Evolution which will compel us to believe in the Existence of Mind Who is our Creator, Sustainer, Preserver and Evolver. Of course, those who assert that "God is Knowable", and have seen the Epiphany at the Cross, can

be put at the ever unsuccessful task suggested by the freethinkers. To me, the question has become simplified, after the admission of science that everything in Nature is subject to a law. If the scientific world agrees that the Law predominates in matter, force, and energy, and it also believes in Monism, it must believe in one design and in one mind. There may be a hundred and one laws at work in Nature, but they all converge on one purpose, and it is this that has led the scientific mind to accept the doctrine of Monism—that is to say, the universe as a whole derived from one agency—and that agency has been called by Haeckel, "Law-Substance", for want of a better name.

In short, Law is, and must be obeyed, if the world is to go on at all. Every phenomenon of the universe, every phase of humanity, bears witness to this fact. Law is "The-Obeyed" Entity; and in this connection the reader will perhaps be interested to learn that the word Allah, Who is the Object of worship with Muslims, literally means "The-Obeyed". The difference between an advanced Freethinker and a Muslim would seem to be a difference of but one step. We accept the Great Mind as the Source of the Law, and the Freethinker, if he attaches any weight to scientific truths (and if he does not we need not trouble him) will scarcely go beyond the Law, and deny the existence of any Mentality behind the Veil.

There is not an organism—no, not even an

inorganic entity—but has within itself the process of growth and progress, so long as it remains subject to the Law. The moment it ceases to be so subject, it begins to wither and become decomposed. It may assume a new and useful development, if it again comes under the working of the Law, emanating, this time, immediately from a human mind. A piece of wood detached from a tree loses further growth, but it may be converted into a chair, a table and the like, when it comes again under the dominion of a working mind.

In all human activities, is not the dead matter, when worked out anew into something useful, under some principle, an undeniable proof of a working mind? Why not in the case of the whole universe, where the whole growth has been, from the birth of Time, under an unchangeable Law. If the existence of the exchange girl controlling the whole machinery of the telephone system can be rightly traced to a mind—that is to say, to the inventor of the telephone—why may not the existence of the brain in the human frame, be traced to another mind? The brain, as I have said before, performs the same functions in animal organisms, as the girl in the telephone exchange. Whenever we need something, there is a call in the brain recesses through the ingoing nerves (afferent) coming from certain members of the body; and the brain atoms answer the call through outgoing nerves (efferent) on the same principle. The human mind has devised

that development of military organization known as the "brain of the army", or the General Staff. The military system has been modelled on the working of the human brain, the several units of the army representing the members of the human body. The stomach, for example, when hungry, must inform the brain of that hunger, by means of the ingoing nerve, and the brain, through the outgoing nerves, takes the necessary steps for satisfying the need. And is there not discernible a curious inconsistency in those who, while crediting the human mind with the organization of the "brain of the army", shrink in effect from assigning to that mind itself any origin at all?

I can confidently assert that whatever reasons induce us to connect the work of the human hand with the promptings of the human mind, will apply with equal cogency to prove the presence of the Great Mind. If the working of the law in all human experience can only be traced to mind, why may not the same logic be applied in the working of nature? True logic compels us to believe in the existence of a Mind that has given the law to the whole universe—That is God in Islam.

The fear of this necessary inference has roused opposition against accepting Monism, and some of the Freethought pulpit substantiate their disbelief in Monism by referring to the seemingly inconsistent working of Nature. I admit that a hundred and one workings of Nature do involve things which to the average mind are

inexplicably inconsistent; but the progress of scientific investigation and study has explained to us many things. What seemed absolutely inconsistent yesterday, is to-day inconsistent no longer; and I might add that to-day's inconsistency of conduct does not necessarily negate the unity of the source of that conduct. We observe two inconsistent things done by the same person, and we know, if we reflect, that it is either on account of our want of appreciation of apparently inconsistent actions, which are not really inconsistent, and which on further investigation prove to be consistent; or that is is due to the ignorance and thoughtlessness of the person who thus acts inconsistently. In both cases the one mind can give rise to two actions which are seemingly or really inconsistent.

Is not our own mind a wonderful repository of things which are absolutely inconsistent? Grief and happiness, pain and pleasure, laughing and crying, levity and seriousness, spring from the same mind; therefore the various inconsistencies in Nature, as negating the theory of Monism, do not really help the Freethought. The question, as I have said before, has become simplified. Every biologist—every educated freethinker, must believe in the predominance and rule of the law over matter. Monism may well be considered as another admitted reality, borne out by a mass of complementary evidence; for every atom in Nature bears relation to every other atom.

The complementary relation that the heavens bear to the earth, has so beautifully and laconically been referred to in the Holy Qur-án, as another proof of the Designing Mind, Who preserves everything which gets creation, and uses it to create and bring forth other things in the universe. *Wássamáee zát-er-rejee, Walarde zát-es-sadee*—"Look to the heavens and things therein acting as active agencies, and look to the earth and things therein, which act as receptive agencies". It is not the rain alone that resuscitates the earth, but every bit of light that the sun, the moon, the stars and every other heavenly body sheds, comes down, so the Holy Qur-án says elsewhere, to mix with the various matters in the bowels of the earth, and to give birth to all that comes out of it. Though these active and receptive entities belong to different spheres, yet they are so related as to work out the scheme of the creation on the earth; one brings the seed and the other acts as the womb.

Thus, all that I have said in these pages must compel every rational being to believe in the Working Mind in Nature, Who is the Creator, the Sustainer and Maintainer, the Upbringer, the Regularizer and the One that creates and reposes capacities and capabilities in things, to come to certain development, and then arranges to bring them to complete perfection, looking to all that is needful in the various stages of growth. The Mind has been styled Allah, the God of Islam, and His first Attribute, as I said before, is *Rabb-ul-Aalameen.*

"God says", says Muhammad, "do not abuse the Universe, as *I am the Universe*"—a great truth and an undeniable reality. It means that all the manifestations of Nature are the manifestations of the God-Mind, and that all the forces and laws of Nature are the features and characteristics of that Great Being. To be in tune with Nature is the secret of all success and felicity in life; and if in Islam, the dictum has been pronounced, in a somewhat different language—to imbue ourselves with Divine Attributes—it means the same thing. The said attributes, as mentioned in the Holy Qur-án, do perfectly and completely index the working of Nature; and if to believe in God is to accept Him as the Source of all law, and to worship Him means our obedience to it, how can one disbelieve in the God of Islam? Every one of us is a chained slave of the Law. We may or may not formally believe in God as its Source, but for our very life we cannot afford to disobey the laws. Laws are unchangeable—"You will not see any change in the ways of Allah", says the Holy Qur-án—inexorable is their penalty if broken. Where then lies the difference between a Muslim and a Freethinker, when the latter must also bow his reluctant head to the authority of the law? With a Muslim, however, law becomes merely an idol, a fetish, if the worship is not meant for the Mind from which the Law emanates. I have a mind which can frame laws and which is in this sense above the law. In worshipping

Allah—the God of Islam—the Source of all Law—mind bows to Mind.

The dumb inanimate Nature discloses some other broad and high morals. If for certain qualities we give certain characters to their possessors among mankind (and sometimes to animals as well, if they exhibit these qualities), why should we not clothe the Mind in Nature with similar attributes if it discloses them? Before going further, I may attempt to define morality in a few words. We are burdened with needs, and all our activities come into being simply to satisfy those needs. That being so, if we respect the rights of others, and act upon the principles of justice and equity, we move on the first stage of morality; but if in rewarding the labour of others we go beyond the demands of equity, and give to them much more than is their due, we are observing high morals . . . But there is a still higher stage of morality which borders on spirituality. I mean those morals which we observe in the circle of our own family, which urge us to look to the needs of others, not in return for something done by them to us, but on our own initiative, just as parents look to the needs of children, sometimes long before the children come to life. The three moralities have been spoken of in a verse in the Holy Qur-án which is read every Friday from the pulpit to the Muslim congregation:—

> Surely Allah enjoins the doing of justice, and the doing of good to others, and giving to the kindred.

Are not these three morals observable in the working of Nature? When did you ever apply to her resources without your efforts being at the very least equitably rewarded? Your labours were always rewarded a thousandfold. You sowed one seed and you reaped a crop. You plant a tree once, and you get a harvest every year. This is the second kind of that morality of which I have been speaking. In the third place, look to the great and universal beneficence of Nature around you, which responds to your every need; and yet it has all been in existence long, long before your time. Just like a woman providing things for the coming baby, Mother Nature comes with beneficent treasures to her children in humanity. And if Nature is the index of the Unseen Power behind the screen, we can describe those three moral qualities, of which I have spoken, as three attributes of that Entity, in Arabic, *Ar-rahmán-ir-Ráhim Malik-i-yaum-id-din* —The Most Beneficent—Who creates the needful for every thing without its deserts, and the most merciful in rewarding actions, and the Owner of the Requital. Who can deny then the existence of Allah, the God of Islam? The Qur-án speaks of some other Attributes of the Supreme Being as well. They are 94 an number, besides the above mentioned four Attributes. Science will discover one day that all the forces and laws of Nature are but consequences of these Attributes; as laws that have already been discovered can be easily traced to some of these Qur-ánic Attributes of God.

CHAPTER IV.

THE PROBLEM OF GOOD AND EVIL.

THE whole world wants peace, and yet it is far off. Every attempt is made to secure it, but all efforts fail; yet everything in the universe is at peace, and contributes to maintain it as long as it remains uninterfered with, by human hands. Things in their natural order have their own individual spheres of action. They do not overlap. To every thing is its own boundary and limit, which it does not exceed. If it comes into contact with other things, it does so for the purpose of rendering some service complementary to the other. Nature is full of antithesis; jarring elements and conflicting atoms pervade the whole universe, but their movements along the prescribed lines reduce them all into one harmonious whole. The secret of this peace in nature lies in the inability of its components to go beyond their fixed limits.

> And a sign to them is the night; We draw forth from it the day, then lo! they are in the dark. And the sun runs on to a term appointed for it, that is the ordinance of the Mighty, the Knowing. And (as) for the moon, We have ordained for it its stages till it becomes again as an old dry palm branch. Neither is it allowable to the sun that it should overtake the moon, nor can the night outstrip the day; and all float on in a sphere. (The Holy Qur-án. xxxvi. 37—40).

Nature is not only peaceful but beautiful and purposeful. Nothing in Nature is in vain; everything contains within itself a world of beauty and utility; but again, the secret of that beauty and utility lies in the maintenance of the order in which things have been placed by the hand of their Creator.

The beauty of a drawing-room, and its utility, do not lie in the jumbling together of furniture; it is its ordered arrangement that adds to its beauty and use. Change the order in which the various requisites have been placed by an artistic hand, and the room will lose its charm—its usefulness will be impaired. In short, everything has its own use, and its own occasion for such use; it is intended for our good; but the good will come to us only if we observe the limits of which I have made mention. Here is an easy solution to the problem of evil and its genesis. The good of a thing comes out of it as long as its use is restricted within certain limits. If those limits be exceeded, the very thing itself creates evil. The least harmful and the most beautiful thing in the universe becomes the most dangerous and the ugliest in certain conditions.

Again, the same material creates a pig, a chicken and a man. The pulp of the human brain takes the same ingredients for its formation as that of an owl or a monkey. Difference in shape and function arises chiefly from the difference in proportion in which various elements

of brain cells make different congeries in different organisms. The same energy and matter prevail everywhere, and are universal suppliers of food to every form of growth. Combination in different measures leads to different results. The same creates what is understood as good or bad, useful or deleterious. Nothing is so in itself. Good and bad are relative terms—a question of proportion and condition. The same thing exhibits contrary aspects according to quantity and conditions. In short, it is the arrangement of atoms in different measures which creates different results in form and quality. The whole universe thus appears to disclose two unalterable characteristics. Firstly, every atom in particular measures exhibits a particular property. It possesses a different property when it combines in another measure with other things. Secondly, these prescribed measures and limits are most scrupulously observed by all atoms and their complexes, as far as the unconscious working of nature goes, in the formation of various natural phenomena. The given conditions are never transcended and the prescribed measures remain untrespassed.

Is this apportionment of measures, and the observance thereof by matter in its every stage of evolution, a property of matter? It exhibits knowledge, foresight and intelligence, which appear working in matter even before it reaches the stage of consciousness. Is this acceptance of the useful and the rejection of the deleterious by matter, even in its crudest stage of evolution,

only the function of some blind power called "unconscious constructive ability", in scientific terminology? If it is, why does it gradually become weakened as consciousness becomes more and more developed? Does not the whole mechanism exhibit som eIntelligent Measurement under a Great Designing Hand, which gave Revelation to atoms to work on guided lines, and "to discriminate between friend and foe?" In building their growth, every collocation of atoms observes its prescribed measure; it accepts what is useful and rejects what is deleterious.

MEASURE, THE LAW OF EVOLUTION.

The whole universe seems to be a thing measured. Ethereal specks in different proportions exhibit different qualities and capacities. This subsequent growth and development are only an outcome of further arrangement and rearrangement in given scales; and so on through the whole course of evolution. They become useful or harmful by difference in proportion. A certain measure means good and another bad.

The following truths revealed to the Holy Prophet, throw lucid light on the subject:—

Wal qadare khairehi wa sharrehi min allahe Taala . . . Subbih isma Rabbekallazi Aala, alazi khalaqa fasawwa alazi qaddara fahada . . . Rubbunaallazi aata kullo shaien khalaqahu summa hada.— "The measurement of good and the measurement of evil is from Allah the Most High . . . Glorify the name of your Lord, the Most High Who

creates them, balances them to completion, and Who makes things according to measure, then guides them (to their goal) . . . Our Lord is He Who gave to everything its measure and shape, then guides it (to its goal)".

The words are neither oracular, nor mystic in their expressions; nor has the statement been made in the language of allegory, which needs the elaborate effort of a modernist to force some strained interpretation on the text, in order to make it conform to some half-fledged scientific theory. The words quoted above are a plain statement of what has been wrongly claimed to be the acquisition of "modern science" only. The last of the above quoted verses—"Our Lord is He Who gave to everything its measure and shape, then guides it to its goal"—in clearest terms discloses all that has been summed up by the scientists in the phrase "unconscious constructive ability".

I have given here the text in the original, as each word in it is very eloquent. It, in fact, epitomizes "scientific truth". A reference to their root-meaning will not fail to make the matter more clear. *Rabb*, which stands for the word "Lord" in its English translation, signifies "the fostering of a thing in such a way as to make it attain one condition after another until it reaches the goal of Completion". The word thus indicates that all things in nature are so made as to attain gradually to a state of perfection within their sphere of capacity. It is not only the idea

of creation and sustenance which the word in its primary significance conveys, but 'also that of regulating and accomplishing Completion' of the evolutionary course of things, from their crudest condition to that of the highest perfection.

Khalaq is ordinarily translated "to create". The word originally means "measurement", and then it comes to mean, to reduce material into shape, to give form to things. Arabic has, however, got another word to convey the idea of creation, i. e. to make something out of nothing. It is *fatara.* These two words explain the whole process of creation. The first action is that of *Fatara*—creation out of nothing; and when something was produced, then began the action of *Khalaq;* first measurement and then arrangement into various shapes. This arrangement in different measures and scales creates usefulness or injury in things in accordance with their different relation to each other. The whole process of creation and evolution is the process first of measurement, and then of arrangement in shapes; and this is what the Arabic word Khalaq literally means.

Sawwa is the word which follows *Khalaq,* and means to balance, to equalize. The action of *Khalaq* must be followed by the process of *Sawwa,* i. e. "balancing".

The next verse contains two words, *Qaddara* and *Hada. Qaddara* means to make measurement. The word has often been used in the Holy Qurán in connection with the words 'good' and "bad", and it conveys the idea of goodness or evil as

the result of difference in measures of the same thing. *Hada,* which means to guide a thing to its goal, makes the matter more clear. It is not only the creation of the matter and its apportionment, but everything in its further development to completion needed direction, which has been awarded to it, as the Holy Qur-án says, to complete its course.

The Muslim Scripture in these simple words sums up the whole process of creation in nature. It refers to a certain First Intelligent Cause under the name of Rabb—the Creator and the Sustainer, the Régulator and Evolver, as the word literally means—Who arranges matter into different measures after its creation, so as to produce different results; He not only creates things, but evolves them to their perfection; He arranges the course of development for everything and guides it thereunto. He has placed an inherent capacity in every form of matter to pursue the prescribed course, and tread in "given measure". After atoms received their emanation, their further development was their arrangement and rearrangement in different measures, which in given conditions make them useful or deleterious. They are regularized and balanced in different proportions; so it is in their whole course of progress. Whether these Arabic words, so pregnant with scientific lore, gradually received their meanings when the Arabs made discoveries in the realm of science on the advent of Islam, or whether the words possess these suggestive meanings from time

immemorial, as the pre-Islamic literature shows—which in its turn suggests either the existence of a very high state of scientific knowledge in Arabia in prehistoric days, or that Arabic is a revealed language, as the writer thinks; and that therefore its words reveal the hidden qualities and nature of things they designate, and will consequently prove a great help in unravelling the mysteries of nature when they receive cultured attention—are things which are beyond the scope of what I am writing upon. But one thing is clear, that the Revelation of the Holy Qur-án gave a strong impetus to scientific learning; and there is nothing to be wondered at in this, if the book disclosed many unrevealed truths and diverted the activities of its readers into proper directions.

To sum up, atoms in nature, work on guided lines. They possess knowledge of good and evil. They exercise discrimination in the selection of matter in their fabric and growth; and never swerve from the prescribed course, that is, the guidance which their nature has evidently received. This is what may rightly be named Revelation to Atoms.

Our Lord is he who gave to everything its measure and shape, then guides it to its goal (The Qur-án).

MORALITY, PASSIONS MEASURED.

In few words, everything is capable of doing good or evil in a certain measure and to a certain extent. It is true, not only on the physical plane, but on every plane.

Even human language is not free from that law. The intonation of sound in different measures makes articulation. Different letters stand for different measures of sound. These different combinations produce different words; and by learning these collocated measures of articulation, which receive different meanings in different forms, we learn languages. The Holy Qur-án draws the attention of its readers to this basic principle of measure, which regulates the work of the universe.

> The Beneficent God taught the Qur-án. He created man, taught him the mode of expression. The sun and moon followed a reckoning. And the herbs and the trees do adore Him. And the heaven, He raised it high, and He made the measures; "that you may not be inordinate in respect of the measures; and keep up the balance with equity and do not make the measures deficient" (The Holy Qur-án, lv, 1—9).

If the various units of the universe around him, including his language, take shape, and evolve on the observance of prescribed measures; does not man stand in need of knowing some similar measures, which will control his natural impulses, and sublimate them into ethics, philosophy and religion? Human organism is, after all, an outcome of a specific combination of atoms, which evolves consciousness and discretion, and gives rise to certain passions and emotions. These impulses, when controlled under certain standards, become moralities. They, in their turn are weighed into spiritualities. What those measures are, which, governing these natural passions, convert human consciousness into conscience, is our great con-

cern. "He made the measures; that you may not be inordinate in respect of the measures; and keep up the balance with equity, and do not make the measure deficient". We must know those measures to be ordinate in the use of passion. Nothing, in itself, is good or evil in the moral world, as I said before when speaking of the physical world. It is not the killing of human passions which makes high morality, but the balancing of them to certain measures, which creates healthy morals and produces spirituality. All such religions as based their ethics on the curtailment of the passions, have proved a failure. No one could act on the Buddhistic principle of life. The teaching of the Sermon on the Mount has always remained an idealism. All kinds of asceticism and monasticism have always done more harm than good. Their working has demanded the crushing of natural impulses, and has led to disastrous results. Celibate institutions have nursed incontinent tendencies and produced moral leprosy. It was the revelation of the Holy Qur-án, however, that first of all disclosed this truth to the world. It showed that all natural impulses in man were necessary constituents of the human mind. It was only a question of measure. Human passions were to be regulated and balanced under certain standard measures, to evolve true humanity. Mercy, misplaced, was injustice; and anger, in regulated form, created the discipline necessary for social growth. Magistracy was one of the justified forms of anger, and mercy

shown to murderers was cruelty to society. In short, the same principle of measure works in the moral world.

As the same material in different organizations creates different shapes, and possesses different qualities, so the same emotions and impulses possessed by us, instinctively specialized under different measures, produce different morals; good or bad, in their effect. The same passion, cast in various moulds, receives several names. A passion, noble in some shape, becomes ugly by change of form. What seems to be evil, changes into virtue, when conditions are altered. Do not pertinacity of character and obstinacy, or say, constancy and stubbornness, come from the same origin? But their manifestations, when each is at its climax, create perfect Adam and archfiend. Submission and slavery, modesty and timidity, toleration and condonation, heroism and bravado, generosity and extravagance, the spirits of emulation and jealousy, aspiration and ambition, desire and avarice, etc. are one and the same in their inception—the manifestation of the same impulses in different garbs. Atoms evolved in the animal frame give birth to consciousness, which consists of those impulses and emotions which are possessed commonly by man and the lower animals. All these passions, when used on proper occasions, rise into high morality. Every impulse exhibited under a given measure, assumes its most desirable form, which is called virtue; and the said measure, which is in most cases

moderation, is to be fixed by ethics and religion. To pass the limit is sin. Evil did not enter into the world as an individualized entity, as some theology would suggest. Sin was not innate in nature. Abuse of the stuff needed for our physical and moral growth created respectively disease and evil. If moderation is virtue, going beyond its bounds is sin. The golden mean is the rule of life on all planes, as the Holy Qur-án says. In this connection I am tempted to refer to the Arabic language for the words it chooses for designating the idea of sin. All these words in their root meaning convey the idea of trespass, or transcending certain limits—*zanb, jurm, ism,* meaning offence, crime, sin. The root idea in *zanb* is of overgrowth, going beyond a certain limit; the word, as a noun, meaning tail. *Jurm* as a verb, means to cut—a thing cut and therefore out of place; *junah* is to be aside. In short, all the words used in the Holy Qur-án as corresponding to "sin", in their root meaning, give an idea of trespass or transgressing, going beyond certain limits. So the words in themselves explain the Qur-ánic conception of evil. One need not go to a theologian to enlighten him on this otherwise most difficult problem in religion; mere reference to a lexicon would solve the difficulty. The word *tauba,* meaning in Arabic, repentance, in its literal sense bears out the same idea. It means returning. If transcending limits is sinning, returning to them is repentance. The middle course in almost all cases is the best course.

Wast, which in Arabic means middle, also means best or excellent.

Thus, on the high moral plane as in the physical world, nothing in itself is good or bad. Observance of limits is virtue, their disregard, evil. Every passion, strong or tender, becomes morality when exercised within limits. Legislation is demarcation, but proper limits can only be assigned by the All-Knowing Personality. Actions enjoined in the Holy Qur-án as virtues have been named as limits of God.—

> They who turn to Allah, who serve Him . . . who enjoin what is good and forbid what is evil, and who keep the limits of Allah, and give good news to the believer (ix 1 : 1 2).

And these are the limits of Allah, and whoever goes beyond the limits of Allah he indeed does injustice to his own soul.

"Allah enjoins you concerning your children" —"These are Allah's limits . . . and whoever goes beyond His limits . . . he shall have an abiding chastisement" (iv: 11—14). "So whoever exceeds the limits after this . . . he shall have a painful chastisement" (ii: 178). "Do not exceed the limits: surely Allah does not love those who exceed the limits" (ii: 189). "The dwellers of the desert are very hard in unbelief and hypocrisy, and more disposed not to know the limits of what Allah has revealed to His Apostle (ix: 97). "These are the limits of Allah, so do not exceed them" (ii: 229).

The whole survey of nature, including man, leads us to one conclusion, that things in them-

selves are for good, but that they are so, under certain prescribed laws and limitations; and consequently those very things may, in other circumstances, become evil. These laws and limitations are unchangeable and unalterable, and if we wish to make use of everything around us and in us to the best advantage for ourselves, we must have knowledge of them; for they are pre-ordained by their Maker. Order and law rule the universe, but law is but another name for these pre-ordained measures. Scientific research has brought us to the same conclusion; for science discovers those fixed measures and ways in which various things in nature work out their properties.

This is the Muslim principle of pre-destination, which is quite distinct both from fatalism and the pre-destination taught in the Athanasian Creed. As a matter of fact, in Islam, there is no such thing as fatalism. The Qur-ánic term, *taqdír*, which even a scholar like Dr. Nicholson of Cambridge, could not fail to confuse with fatalism, "is not susceptible of any such interpretation". Let us turn to the Holy Qur-án for the explanation of the Qur-ánic term:

> And the sun runs on to a term appointed for it; that is the *taqdír* (ordinance) of the Mighty, the Knowing. And as for the moon, we have ordained (lit. made its *taqdír*) for it its stages, till it becomes again as an old dry palm branch (xxxvi : 38—39).

This is the Qur-ánic definition of *taqdír*, which, in a nutshell, means just this: Everything in

nature is subject to the reign of law; and who can deny the truth? Man, a part and parcel of the same nature, has laws for himself, laid down by the Hand of God. Need I illustrate the plain point? We must for instance, use our eyes to see, our ears to hear, our legs to walk with; and likewise there are moral and mental laws to regulate the spiritual aspect of our nature. This is the reality of the matter. The principle is as much Islamic as scientific, and in no way inconsistent with the freedom of will. Freedom of will means freedom of choice, which does not necessitate freedom from law or *taqdir*. Subject to the law, obeying *taqdir*, we yet enjoy freedom of choice. Walk we must with our legs—this is the limitation of the law; but whether we do walk or not, is left entirely to us—this is the freedom of will. Law and freedom are thus not inconsistent and when Islam preaches both together, it does the right thing. According to the Holy Qur-án, God refrains from any interference with the free exercise of will: "Surely, we have shown him (man) the way: it is for him to be thankful or unthankful" (lxxvi: 3).

> And upon God it rests to show the right way . . . and if He were to exercise His own Will, He would guide all unto right" (xvi: 9).

PRE-ORDINATION.

The theory of Causation is the theory of Pre-ordination in Islam, and it is based on the principle of pre-ordained measure. That such and

such measures will lead to such and such results, and such and such causes will produce such and such effects, will be a truism from the Muslim point of view. That you will never find a change in the working of God, is a dictum of the Holy Qur-án. Our destiny has not been pre-ordained, but the measures which we choose to shape our destiny are pre-ordained in their effect. We are the makers of our own destiny, and when once we have chosen the way, we must abide by its results, as these are fore-ordained and unchangeable.

The Qur-ánic word, which is often wrongly translated by even eminent Orientalists in the West, is, as I have said, *taqdír*. It does not mean Fatalism; it literally means measurement, and that is the sense in which the Holy Qur-án uses it. Our destiny is not pre-arranged, but it becomes so after our choice of the measures which we may or may not adopt; so that when once the step has been taken, everything becomes pre-destined —for example, arsenic, created for useful purposes, kills life, if taken beyond a certain quantity. The mortal quantity is pre-measured. No one compels us to take it in that quantity. In other words, if we exceed the allowed measure of its use, we incur death.

In short, everything though meant for good, becomes evil in certain conditions—which conditions are from the hand of the Maker. Our happiness and felicity depend upon our true knowledge of these conditions, or limitations, or mea-

sures. That knowledge may be revealed to us, through our own efforts, in scientific research or through the Messengers from the Creator of the Universe. The latter, in a systematized form, is popularly termed religion. Thus, science and religion are one and the same thing. They are the knowledge of things in the universe, as preordained by their Maker in their actions and results.

CHAPTER V.

REVELATION A NECESSITY.

Our felicity thus depends upon our knowledge of this law. The knowledge may come to us through our own efforts, or it may be revealed to us from God, for He is the Author of all things, and the Measurer of good and evil. He will surely inform us of His fore-ordained decrees, and this obligation—if the term be permitted—on God, has been set forth in the Holy Qur-án, in the following words:—

> And upon Allah it rests to show the right way, and there are some deviating (ways); and if He pleases He would certainly guide all right (xvi:9). And pointed out to him, the two conspicuous ways (93:10).

There can be no conflict between Science and Religion in this respect. Truths discovered through human agency, when codified, make science; but the same, when received from the Divine source, through an ultra-normal course, constitute religion. Man, as the lord of the universe, needs knowledge to establish his right as such. It may come to him through his own exertions, or as a gift from God. The former course is more risky and unreliable. All that we can acquire in this way comes to us through failures and hardships. Faulty observations and defective experiments bring us

to wrong conclusions; we accept them as data for subsequent actions. Our further experiments prove amiss and cause trouble. Thus, through failures, shortcomings and hardships, we come to partial truths. But if the universe, with man as its best specimen, is the product of some Intelligent Mind, and the whole manifestation of Nature exhibits a marked design, would the First Designer remain indifferent, and see His work amiss, through the inadequacy of man's acquired knowledge, and his inordinacy; or would a guidance at least to control his morals and passions, come directly from Him for the accomplishment of His design? The latter course seems to me more reasonable and consistent with Providential economy. Besides, the exercise of discretion badly needs control. If man has been given the choice of good and evil, he needs knowledge to discriminate between the two. Discretion without such knowledge is a terrible burden and a cruel gift. Moreover, it is unjust to be punished for a wrong use of discretion without knowing something to control it. Such knowledge must precede possession of discretion. Punishment is cruelty if no such knowledge is given: Adam must be warned against coming near a certain tree, before he is driven from a life of bliss for going against the warning. So says the Holy Qur-án: *Ma kunna Muazzabina hatta nabasa rasula,* that is, God never punishes without sending at first a Warner or Messenger. When we are given the knowledge of good and evil, our choice of the latter is sin and must

entail punishment. St. Paul could not understand this simple logic, neither could the Church after him disabuse herself of his fallacy. To him, law appeared as a curse, which brought sin into the world; and redemption from sin he found only in the blood of Jesus. It is not the law which creates sin; it is its breach which gives birth to evil. Law is the way to achieve good, sin is its violation. Did not man possess this instinct, i. e. discretion from the very beginning, which being so, the knowledge of good and evil must also be from the same time? If discretion is a gift from God, knowledge to control it, must also come from Him as such. Would the wise economy of the great intelligent Designer endure to see man, the best of His handiwork, making a wrong use of his discretion, and not guide him? Would you allow a sharp knife in the hand of your child, without giving him the knowledge of its proper use? It would be wickedness on your part to do so. Does not the same logic apply to Him Who gave us this power? If Adam was given a discretion he was also given a knowledge, and if knowledge to use things properly should precede their possession by us, Divine revelation becomes a logical necessity.

If to guide discrimination between good and evil, and to help discretion in the choice between the useful and the deleterious is the main object of revelation from God, no atom in the universe, in any stage of its evolutionary course, has been denied it. It has come in the form of what some

call "constructive ability", which unconsciously works in every form of growth, and knows how to distinguish "between a friend and a foe". This great mass of matter and energy, which envelops the whole universe and provides food for its different components, consists of elements destructive to each other in their nature. Every form and combination of matter finds itself surrounded with things useful as well as deleterious to its construction and further growth. It stands, as it were, in the promiscuous company of allies and enemies. But it possesses an unerring discernment between the useful and the harmful. It will accept the former and reject the latter. Whether it be accretion in an inorganic thing or assimilation in an organic structure, that faculty which repels loss and courts gain is always at work. A crystal will only incorporate elements helpful to its growth, and eschew what is pernicious. The case is, however, different with an organism. Things deleterious sometimes find their way into a system, but it expels them in its process of assimilation. Different secretions from the human body perform the same function. Things unnecessary or injurious must come out. The organism has no room for them. Things good or bad are taken in, but only such things to eat and drink are accepted as are useful and necessary for the maintenance and growth of the human body. The rest are treated as unhealthy, and expelled. Nature feels such an abhorrence against what is alien, that if she finds

herself too weak to expel it, her revolt comes in the form of disease. A purgation or a surgical operation is required to help it to get rid of the foreign element.

SOUL—A CONSCIOUS CONSTRUCTIVE ABILITY.

The function of the soul in the structure of humanity, leads us to the same conclusion. The human soul, when not hampered by carnal desires, is only a conscious constructive ability in our frame, to create high morals and spiritualities out of low passions. Morality does not mean the extinction of passions, or the killing of impulses. It consists in controlling and balancing them, and in finding out the occasion and place for their use. This is done by the soul. The soul, therefore, is only a creative agency, which evolves perfect man out of a brute. Her chief function is to make unerring distinction between the beneficial and harmful aspect of our passions; and to accept the former and reject the latter, for our further growth. Does not the soul do the same thing that life does in the animated organism? As life is the controller of material in the building of the physical part of our nature, so the soul is the arranger of another kind of material in the building of our moral and spiritual side. Their function is the same, the difference being in the nature of the material they respectively use. They are both creative agencies in animal and human form; one works unconsciously and the other consciously, as the ma-

terial life works upon is devoid of consciousness; while the groundwork of the soul is individual consciousness. In short, life and the soul are the two different names of that constructive ability in the building of humanity which makes unerring discrimination between the useful and the deleterious. We know that coal and diamonds come from the same material. They both belong to the inorganic world. Their growth results from incorporation, and not assimilation. But difference in proportion in the material used creates these two different things. Similarly, a chicken, a pig and a man, as I remarked before, take the same material for their frame, but here again, the difference arises from the difference in the proportion of the material used respectively in these three combinations of matter. All this material is existing in a chaotic condition in the universe, but the unconscious constructive ability peculiar to every mould of matter makes a scrupulous discrimination, accepting the useful proportion, and rejecting the baneful. Similarly, all men are clothed with equal impulses. Thieves and prophets are physiologically the same, and possess and experience similar passions. But the creative agency, in man called the soul, becomes strong in the latter class and creates perfect men. If other men are not so, this agency has been hampered in its course. The same do we find in the lower forms of matter. Life, sometimes, counteracted by other forces, produces diseased growth.

Thus the soul, life, and constructive ability, are different names for the same functionary working under different circumstances and in different stages of material growth. Muslim philosophers and divines have been very clear in this respect. They acknowledged possession of a soul by every form of matter; as, for instance, the mineral soul, vegetable soul, animal soul and human soul were the names given by them to the same constructive ability which works in these different worlds.

No doubt we know very little of the soul. But do we know more of life or of the said unconscious constructive ability than we know of the soul? There are very many other things in the universe which are likewise a mystery to us as regards their appearance and the part they play—electricity, for example. Soul is as much a mystery to us as life. The utmost we know of either is its function, and that is to make discrimination between the good and the evil. What is done unconsciously by life in building the body is done consciously by the soul in framing spirituality.

The cause of difference is obvious. The material which life works upon does not possess consciousness, while the material wherewith the soul has to build spiritual man is human consciousness—the sum-total of various passions and impulses which the soul has to sublimate into ethics, philosophy and religion. The soul when risen, enters the body in her creative capacity. Man was not made to live the life of an

animal. God made him to rise higher and higher. The objective is accomplished under the unerring discrimination of the soul between right and wrong. Thus, the soul, though a mystery to us, can, on account of the function she performs, rightly be styled, an index of the Divine Command, under which, man, endowed with various capacities, has to bring them to perfection. The word *Rabb* in the Holy Qur-án, which, as explained before, is a Name of God, means Creator, Sustainer and Evolver. Man has to evolve himself under the command of his *Rabb*, Who has created in him various capacities, and this command is put in force through the soul. This secret was revealed to us in the following verse of the Holy Qur-án:—"And they ask you about the soul; say: 'The soul is by the commandment of my *Rabb* (God) and you are not given aught of knowledge but a little'" (xvii: 85).

The life and soul are creative agencies in the human frame; one works out the physical and the other the spiritual side of our nature. But they do not come from without. They arise at particular stages of the development of matter.

As a matter of fact, every atom has in it the essentials that go to the making of the human soul. This is a truth which has been fully demonstrated by the following verses of Al-Qur-án:—

> "And we certainly created man of an extract of clay. Then We made him a small life-germ in a firm resting-place. Then We made the life-germ a clot, then We made the clot a lump of flesh, then We made in the lump of flesh,

> bones; then We clothed the bones with flesh, then We caused it to grow into another creation, so blessed be Allah, the best of Creators. Then after that you will most surely die". (The Holy Qur-án, xxiii: 12—15.)

The above-quoted verses declare that the human frame was originally made of an extract of clay from the earth, which, as the Holy Qur-án says elsewhere, is the result of a process of the burning of the gas. Similarly, in the sayings of the Prophet, we are told that this our planet was originally in a liquid state. Any detailed reference to this point would be an unwarranted digression from our main theme; so we are content to say that, according to the Holy Qur-án, the earth is an evolved stage of matter arising out of burning gas, and the man the outcome of some subsequent evolutionary processes. Speaking of the various stages of evolution, the above verse uses the two conjunctives *Summa* and *Fa*, which both mean "then". The former is used in Arabic when there is a period between two stages or degrees of a certain action, and the latter when the different stages follow one another unremittingly. Accordingly, in the above quotation *Summa* comes between the "extract of clay" and the "germ of life", which stand widely apart from each other. But *Fa* is used to connect one stage with another after the "germ of life" has taken root, up to the stage of flesh. We have then the conjunctive *Summa* repeated when the germ of life assumes shapes of bone and flesh, and is at a distance from the stage when it be-

comes permeated with soul. The words of Al-Qur-án, "Then We caused it to grow into another creation", point to a new "mode of being" which man would assume; but it certainly could not enter into us from without. It is latent in us.

THE BODY, THE MOTHER OF THE SOUL.

The rise of life and the appearance of the soul in the material frame, is as yet an unsolved mystery. Our physico-chemical science seems yet far from giving an intelligible explanation of this sudden and novel process, and, because, apparently, there seems to exist a sort of conflict between the soul and matter, the exponents of Dualism assert that they are two different entities, besides, the soul when fully evolved, rules the body—the animated organism in human form—and it is argued, therefore, that it must be different from the body. But the vivifying principle called life does the same thing in every organism. If the soul controls the body, life also brings lifeless matter under its complete submission. Life, on its appearance, becomes the general controller and arranger of everything in the system; but life itself in its turn is subordinate to the soul. If the dualist, therefore, thinks that the soul comes from without, others may theorize in the same way about life; and the reason which makes such an opinion possible in some circles is the sudden departure in the "habit" of the matter, when, from a stage of seeming lifelessness, it becomes "quick". But we know that the rise of a vivifying principle is the

outgrowth of the very matter in which it is found, and of which it assumes control. It is therefore, difficult to accept the above view without hesitation. The appearance of electricity is a good illustration. It rises absolutely instantaneously, whenever there is a combination of two given metals and a certain liquid matter. Its appearance is as sudden as the subsequent dominance which it assumes over the objects out of which it has grown. This natural phenomenon proves conclusively that there are things which, although different in appearance and characteristics from their components, are yet one with those out of which they have risen.

Furthermore we witness one other phenomenon in all stages of evolution. Every material organism not only sustains its existence at the expense of the one lower than itself, but is also dominant over it. Whatever the organism, there are two evolutionary stages; while it lives upon and regulates the one immediately below it, it in its turn becomes food for and subject to the control of that form of matter which, in the course of growth, stands immediately above it. For example, every member of the organic order lives upon another in an inorganic form, and regulates it too. But when this organism assumes animal shape, it becomes endowed with diverse impulses and emotions. These emotions now practically rule the vivifying principle, which, under the dictates of that rule, destroys all other lower animal organisms in order to prolong its own existence

and to promote its own growth. These impulses, limited in function in their primary stage, become passions and predilectons in the human frame; and after passing through another process of evolution, they bcome full-fledged into what is termed the soul. The soul, thus born, assumes control over the emotions and passions, which, in their turn, dominate other organisms in the universe. By viewing a few evolved forms, which seemingly diverge in their characteristics and features one from the other, and observing the new departure that becomes manifest in the life of the matter, or such other superficial signs, it would be mere jumping to a conclusion to say that something foreign has introduced itself into the organism, and that the new forms of the organism did not grow out of the older one. This is due to our want of knowledge; and it is expected that coming generations of scientists will remove the veil of mystery which seemingly envelops this process of nature.

At every appreciable stage of departure in the course of its growth, matter becomes invested with absolutely new clothing and characteristics. The vivifying principle, impulses, and passions—all of which are called life, consciousness, and soul in popular parlance—are distinctive features of such new departure. They may be sudden in their appearance; and their emanation inexplicable in physico-chemical terms; but they evolve from the same material. If we regard life, or the soul, as coming from without, and not rising from the body,

what about those impulses which for the first time make their appearance in the animal organism? They too differ in their characteristics from life and matter. They rule both, and help the functions and combination of life. Should they also be taken as coming from without? For they possess features similar to those for which life and the soul have been taken to be not from the body. No one till now has advanced this theory. Impulses and passions have always, and by all, been accepted as the outgrowth of the body. Difference in animal impulse and human passion is only in degree. They partake of the same nature. In the human form natural impulses become clothed with individual consciousness. Does not this individual consciousness constitute the real material which builds human discretion, the chief characteristic of the soul? If discretion, therefore, for its origin, can rightly be traced to individual consciousness—the sum-total of human passions—and our passions in their original form of animal impulses emanate from various inorganisms and organisms specialized under the control of life, is not the body, then, the mother of the soul?

This one single theory, that soul and body are not one, but two different entities, has been the source of endless views in all systems of religions and schools of thought, to the detriment of the welfare of man. Another similar theory is that of the transmigration of souls. These theories have led people for ages to seek the solace of their mind in what is known as *Yog*, „Atonement,

the hermit's life and other practices of false austerities. They opined that soul and body have nothing in common; the former is 'held' by the latter, and real salvation lies in rescuing it from that bondage. To suppress all kinds of human passions was held in great esteem. Hence it is that we have the institution of hermits in endless forms in different societies, the world over. This again is the chief drawback of the teaching that people ascribe to Buddha. It is supposed to ordain that total isolation from all worldly connections is the best means of suppressing earthly passions and desires; and hence the only passport to the haven of everlasting bliss. Attainment of spiritual purity is deemed possible only through the cutting asunder of all worldly ties—a distinctly unnatural creed. Thus the belief that soul and body are two different entities, introduced different kinds of asceticism; and Monasticism was also adapted for the welfare of the soul, with celibacy as its necessary condition. Such institutions have never been a nursery of healthy morals, but have germinated moral leprosy and retarded the progress of civilization.

SOME FLESHES AS FORBIDDEN FOOD.

To resume the subject: matter in every stage of its evolution lives, for its further growth, chiefly on that form of its development which stands immediately previous to it. As the vegetable kingdom is the chief food for animals, they in their turn appear in various forms on the human

table to provide the best nutrition. Every kingdom thus supplies the groundwork for the production of the coming one, especially in matter which conspicuously differentiates the former from the one standing previous to it. In other words, what makes the difference between two forms of growth immediately lower or superior to each other, works as a seed-bed to carry out further growth. The new element in the coming order is to be evolved from what differentiates its immediate lower order from the one previous thereto. Vegetation, in its most evolved shape, exhibits locomotion, which is developed to its utmost in the animal kingdom; but consciousness is the distinctive feature in animal life. Consciousness consists of several emotions and impulses which are commonly possessed by man and lower animals. These impulses are the offspring of the animal organism; they stand as differentiae between the vegetable and animal kingdoms, and act as constructing material for further progress in the human frame. These passions are most evident in certain animals, but they are to be refined and balanced within moderate bounds, to make man of the brute. A goat is "poor in spirit"; but it is not through morality, it is by a natural impulse, which needs balancing to make it a true morality. The carnivorous animals show ferocity and courage, while the herbivorous generally exhibit humility and timidity. If the camel exhibits anger at its height, the cow fully possesses that impulse, which, when

exercised within moderate bounds, becomes true meekness and modesty. The pig is only an incarnation of lust, and an exhibition of a dirt-loving nature. These animals are different complexes of the same material. But the difference in shape and passions follows the difference of the measure and proportion in which their original ingredients have been specialized. Thus every different combination of elements in animal life creates different passions and will carry them along with it wherever it goes. Therefore the flesh of such animals as exhibit passions in their worst form, should not make an article of human diet. The morals of the animals we eat, must affect our morality. This explains the reason for placing the flesh of certain animals in the category of prohibited food, under some religious systems.

In short, these various impulses and passions which became, evolved in the animal organism, are to be sublimated into high ethics and morality, not only to create social order, but to produce true humanity; which in its ultimate fruition, will act as a groundwork for further progress—life beyond the grave. But this process of sublimation depends solely upon our knowledge of that "measure of moderation" which, in different ways has acted as a guide to atoms in their every stage of evolution, from the ethereal speck to the human frame. As long as constructive ability unconsciously kept that measure before it, in discriminating between the useful and the deleterious, it did not matter much, as the growth up to the

human organism was unconscious. But humanity brings a new starting-point—something is to be evolved out of consciousness, and the constructive ability must work consciously, with guidance in some conscious form, as, for example, Revelation from the Creator. If rain in material form comes from above to give life for the building of the material organism, which reaches its perfection in the human form, the further growth, which is intellectual and spiritual, needs a special rain, hence the Holy Qur-án compares itself and other sacred books to rain.

We must therefore believe in two other things—in God's books which promulgate His laws, and in those personalities which first received the law from God, so that it might be brought to the knowledge of humanity; and acted as His messengers.

I ask my readers to consider this: if all of you believe in a religion which looks upon God as living, and teaches His Gospels, His messages, which are sent down for our guidance; and that our existence is continuous, even though we pass out of this mortal state; then pray tell me how our belief is not that of Islam? What right have we to acknowledge the teachers and apostles of our own tribe as from God, and not those of others? Our ancestors did not stand to God in any special relation. Allah is the God of all; and equally. If He sent a guide for us, there is no reason why He should not have sent another to others. Moreover, when the books that He

sent down previously did not remain in their original purity—a fact which is undisputed about almost all the books—He sent down His last great message, the Al-Qur-án, and His last great Messenger, the Holy Prophet Muhammad (Peace be upon him). One who believes in the apostles of God cannot help believing in Al-Qur-án and in the Holy Prophet Muhammad.

If the prophet you believe in, brought you a message, which was left to you in his words and actions; and if you to-day do not possess any genuine record of these sacred actions and words, will God leave you without guidance and suffer you to grope in the darkness? If He sent you guidance once, He will send it you again. You have got no genuine record of any, excepting that of Muhammad and the Holy Qur-án. Accept them if you will. Otherwise you cannot logically and rationally believe in your own Faith.

CHAPTER VI.

THE HOLY QUR-ÁN.

The Book is not the first of its kind. It is the last of the revealed scriptures. It was revealed when no other book from God existed in its original purity. Some of them had totally disappeared; others had suffered from human interpolation.

It has been said that the Vedas, which were revealed to the people of India some ten thousand years ago have escaped human alloy; but even if that be so the language, in which the Vedas were revealed, has now become so unintelligible that it has given rise to quite a number of conflicting interpretations, even in the doctrinal portion of the religion which they teach. For this very reason Hinduism has become divided into hundreds of sections and sub-sections; so much so indeed that it is absolutely impossible to find a single common factor, except the name, among its innumerable forms and species.

No religion, save and except Islam alone, can claim that its revealed book has reached its present followers in its original purity. If it were not for the Holy Qur-án we should be unable to understand even the nature of a revealed Book.

Since the case stands thus, the revelation of the Holy Qur-án seems to me a logical necessity. If God was pleased to reveal His will to mankind through various Messengers, before the advent of Muhammad, and if the record of the former messages should in course of time become obscured or corrupted, something will surely come from God to take their place. All nature around us bears testimony to this principle. Nothing in Creation fails; whenever a thing disappears or is consumed or useless, another of its sort is forthcoming. Thus says the Holy Qur-án:—

> Whatever sign we render useless (abrogate) or cause to be forgotten, we being one better than it or like it. Do you not know that Allah has power over all things? (Ch. 2:106).

THE FINALITY OF THE HOLY QUR-ÁN.

If the revelations which came to former Prophets had reached us in their entirety and purity, there would have been no need for the revelation of the Holy Qur-án. It would have been mere redundancy. For the same reason it is clear that the Book is to be the last revelation. Friend and foe have all admitted that the Holy Qur-án of to-day is the same in every way as it was when it was first given to mankind through the Prophet, and if its teaching comprehends everything that we need, a repetition of the same revealed truths is out of the question. A comparative study of religions only supports this contention. Every religion gives us the same basic principles; the differences have arisen from

human alloy; wherefore if the Holy Qur-án re-assembles all the old truths and restores them to their original purity, giving us again all that has disappeared, can there be any further need for a new revelation? The Book refers to this in the following lines:—

> An apostle from Allah, reciting *pure* pages, wherein are all the right books (98:23). Most certainly we sent (apostles) to nations before you . . . and we have not revealed to you the Book except that you may make clear to them that about which they differ (16:63-64).

There is yet another consideration which goes to prove the finality of the Holy Qur-án. The time of the Holy Prophet is in many ways a time of transition. It is a great land-mark in the history of the world. The world before him was of an exclusive character; natural or artificial barriers had separated the various units of humanity from one another with scanty means of communication. People seldom travelled from one country to another, and knew very little of each other. Providence looked to their needs individually; each nation had its own religion and Prophet from God, and each Prophet brought the same religion to his people; but as in those days there was no sufficient means of preserving the revealed Truths in their original purity, that purity suffered. Hence the necessity of a new revelation. But the time of the Holy Prophet stands at the commencement of the cosmopolitan order of things, which was to prevail very soon over the whole world. The world was shortly

to become a connected whole, and every country in the world to assume a cosmopolitan character. Means of easy communication began to crop up, and so the world became one. In these circumstances there was no longer a necessity for the repetition of or for variety in the Divine Message.

The Holy Prophet guarded against interpolation in the Holy Qur-án in many ways—one of them being that he enjoined upon his followers to commit the Book to memory, with the result that in his own time thousands of his companions learnt it by heart, and even to-day millions of Muslims know it by heart—the discovery of the printing press securing the preservation of the revelation from God.

The selection of the Arabic language as a vehicle for the last message of God served the same purpose in another way. The language spoken in Hedjaz is the most conservative of all languages under the sun, for the words of other languages have become changed in their form and in their meaning. Take any language and its literature, and you will find that the language of any one age has not remained the popular language after a century or two. The language, for example of Chaucer, is as archaic and unintelligible to the average Englishman as to a foreigner. The language of Spenser, of the Elizabethan age, is not always easy to understand. If Anglo Saxon was the language of this country some fifteen hundred years ago, it has become changed into something quite different; and such has been the fate

of every other language in the world. We place certain languages in the category of dead languages; but they have not died. It is only change that has wrought a havoc in them.

The printing press of to-day goes far towards minimising the effect of that change; but in the olden days, a period of five hundred years was more than sufficient to transform the whole character and shape of a language, and make it completely unintelligible to the coming generation. This phenomenon is to a great extent responsible for the corruption of the revealed literature. No sacred scriptures have survived in the popular language, even for a few centuries after its revelation; its place must be taken by translation. This rendering of it into the popular language again lost its popularity within a further similar period; hence arose the necessity for another translation, which was less faithful to the original; and so on, until the process in course of time led to the total disappearance of the original record. If the world of to-day has lost its original Bible it is chiefly for this reason. The Arabic language, as I have said, is an exception to the rule. To-day the people of Hedjaz speak the same language that was spoken in the days of the Prophet, a thing which can be said of no other language in the world. If a language, and the words of which it is composed, are the medium of understanding, and convey the mind of one to the mind of another; and if the words which the Prophets used to

convey their mind to their followers, and through them to those that came after, had either disappeared or been completely changed in their form and meaning; how could we hope to understand the Master's mind, even if the record of the very words had reached us in its original purity? The most ancient manuscript of the Bible is only a translation; but suppose we had the original word of Jesus as well as of all the other Prophets of the house of Jacob; the various languages they spoke have all become extinct to-day and we should not be able to read their mind perfectly. It is immaterial, then whether we do possess their record or not.

The case of the Vedas, as I remarked above, is the best illustration. These scriptures have been claimed to be the same as they were ten thousand years ago; but their language belongs to the category of the dead languages; hence arises a very grave difficulty in rendering it at all correctly. But every other language which was spoken in the world at the advent of the Prophet Muhammad has to-day become dead for all practical purpose. Every such language has given place to another form, excepting the language he spoke. If then the popularity of the language in which something is written is the only means for conveying its purport to the reader, then Arabic is the only language which could be chosen by the Almighty for conveying His last word to mankind.

It is not the language of the whole world; but what language is there that can make such a claim?

If the choice was to be made from the languages existing at the time, Arabic, for the reasons I have given, can have been the only eligible language. The language of the Holy Qur-án has remained understandable, which has not been the case with the language of other scriptures. The Book refers to this point in the following words: —

> Surely, we have revealed it — an Arabic Qur-án — that you may understand. (12:2).

This could not be said of any other language spoken in the world at the time of the Quranic revelation. They have not remained in their popular form, nor are they to-day even understandable.

For the reasons given we must either disbelieve in all the revelations from God, or accept the revelation of the Qur-án from Him, when all other revelations had disappeared.

GOD THE SOLE THEME OF THE HOLY QUR-ÁN.

Moreover, the Holy Qur-án shows the real necessity of a revelation from God; it is not the record, or the life story of certain religious personalities, but it is sent to enlighten us as to the ways of God, and He is the sole theme of the whole book.

Open it at random, no matter what the size of the volume be, and you will find the mention of or reference to God in that page. It enables us to understand God, in so far as the human mind can do so. It is true that the finite cannot understand the infinite, and so the Qur-án says, that neither the eye can see Him, nor can He be brought within the Compass of our imagination.

GOD AND HIS MANIFESTATION.

We know nothing of the Divine Essence; it is absolutely incomprehensible, and the utmost we know of Him has come to us through various things in which He has manifested Himself in Nature. The manifestations of nature, on every plane, are His manifestations. To have a comprehensive knowledge of His various manifestations, through our own exertions, is an impossibility, even on the material plane. All the researches of Science have not enabled us to understand His ways fully. These various laws of nature which we have from time to time discovered are only the manifestations of His Will in that particular line. Call them forces of nature, it means the same thing—manifestations of the Will of God. Each new discovery shows the defect of the old, and brings home to us the fact that even on the physical plane, we are incapable of comprehending the working of God; to say nothing of things belonging to the mental, the moral and the spiritual order. A book, if it comes from God, should enlighten mankind as to His ways, and should give an insight into the manifestations of His Will, and in this respect, the Holy Qur-án is the unique Book. It tells of ninty-nine ways in which God has manifested Himself in the Universe, and the Book calls them His Holy Names; and these comprehend the whole working of nature.

All laws, on every plane, seem to be only a consequence of these names; all virtues and moralities are shadows of the same.

Heaven, which means a successful life, will be the abode of him who has imbued himself with those attributes, and he who does nothing in accord with them, will go to Hell.

THE MUSLIM FORMULA OF FAITH IN NATURE.

Here I refer to the Islamic formula of Faith, which is as follows:— "There is no other object of worship but Allah". It means that God has manifested Himself in the Universe in ninty-nine ways, and man must lead a life in consonance with those ways; and this is the true and only significance of worship in Islam. But the moment he forsakes those ways, he is worshipping anything but God.

The reader will now easily understand the Muslim formula of Faith, and the reason for including Muhammad's name in the formula. It runs thus:— "There is no other object of worship but Allah, and Muhammad is His Messenger". If everything is the manifestation of Allah, and He has chosen ninty-nine ways in which to manifest Himself, and those ways have come to us through the messengership of Muhammad, the formula will mean that the believer in it affirms that he will obey the ninty-nine ways spoken of in the Divine Message to Muhammad, and will not go against them. Some religions speak of God, and His Epiphany, in a sense which is contrary to these names; hence it is essential that reference be made to the name of Muhammad. The formula stands as a substitute for the whole

Holy Qur-án, because to comprehend Allah, we must go to the Holy Qur-án for His attributes, their illustration and explanation.

ANALYSIS OF THE HOLY QUR-ÁN.

From this point of view the Book can be divided into six headings, with God as the central Figure.

THE SIGNIFICANCE OF THE WORD ALLAH.

Allah is the name given to God in the Holy Qur-án. It is a Proper Name, and therefore cannot be substituted or translated by another word in any language which corresponds with the English word God.

Even in these days of monotheistic tendencies the equivalents of this word are of a loose significance; they have been and are used to designate others than God. If the word God can be used in Christian theology to refer to the son of Mary, it does not properly satisfy monetheistic requirements; and the same holds good of all the words which different languages use for God. The Persian word *Khudawand,* meaning Lord, has the same extensive use as the English word Lord. Unfortunately, every race and nation, and every country, has indulged in polytheistic inclinations—has been ready to worship anything, from an eggshell to a man; to look up to anything as God. Hence the best word which they have for the name of God, has never been free from abuse; yet when you come to the Arabic language, the word Allah has always remained too sacred

to be applied to any other deity. Though the Arabs have been the most idolatrous of nations, yet they never used the word Allah to denote any of their deities, which at the time of the Prophet's coming were numbered in hundreds. Allah, I may say, is the only word in the world of languages, which comes up to the entire requirements of monotheism.

The Muslim formula, from a philological point of view, must be the only true formula of religion —*La-ellaha-il-lallah*—There is no God but Allah and to this the ancient Arabic literature bears testimony. Some Arab grammarians hold that the word Allah is composed of two words Al-elah; Al, stands for the article "the" in the English language, and Elah, means "The object for obedience"; a thing to be obeyed or adored. All lexicons are, however, agreed that the word has always been used as a proper name, and has never been applied to any other deity. Taking the word to be a compound word with the meaning, "The obeyed", it serves the purpose completely. If the whole of Nature is the manifestation of Allah, and no one can go against these manifestations, we are compelled to follow them. Is He not then, "The obeyed", in all our activities? Everything, and every man, is a slave of the law. A Freethinker may not believe in the existence of God, but he cannot dispense with the observances of the law which pervades and rules the whole universe; and he is a slave to that law, as is every other atom in the universe.

If the laws working in nature may be attributed to some mind that works as the spirit informing the whole universe—a position which is quite tenable even in the eye of a sensible Atheist—he also bows down to "the Obeyed". The difference between a Muslim and an Atheist is this, that while the latter bows down to the Great Mind, his allegiance goes only to the law, which we Muslims regard as the manifestation of the Great Mind. In this respect both worship the Obeyed, which in Arabic language has been styled "Allah".

Allah, as the central figure of the Holy Qur-án, and the rest of the Book, can be divided, as I have said into six headings:—

First; It makes mention of His Attributes, or the various forms in which He has manifested Himself.

Secondly; It refers to the various aspects of the universe, in illustrating the working of these attributes.

Thirdly; Our conformity with those attributes which have been styled virtues, righteousness, and purity. Anything done or felt, which is not in unison with these Attributes or manifestations of God, is evil.

Fourthly; The law, or the commandment which being followed, enables us to conform as aforesaid, and safeguards us against going astray.

Fifthly; The mention of certain personalities who conform their lives to the said manifestations, and of those who do not do so. To the

first category belong the Prophets, the righteous, the truthful, and the martyrs or witnesses to His ways. Those who oppose, belong to the other class.

Sixthly; The book tells of the life after death, which again speaks of the same principle. Those who have been able to inbue themselves with Divine attributes will have an abode of felicity called Heaven; while the other class, falling short of the standard of qualification for the Heavenly life, will have to pass some time in a condition enabling them to make up the deficiency—I mean the Hell of the Holy Qur-án. Islam does not admit of Eternal Hell. Thus it will appear that the Holy Qur-án has been revealed only to tell of God, and His ways, and to give guidance whereby we may abide by His ways. If to walk humbly with the Lord is the best of life—even an Atheist cannot do otherwise, as he must abide by the laws of nature, which are only the manifestation of the ways of the Lord, and the sole object of a revelation must be to enlighten us as to His ways. Leave aside the inauthenticity of the other sacred scriptures, let us believe in their genuineness if you will—still they are not of much help to us; they do not speak of all the attributes of God disclosed in the book of Nature. Therefore if the Qur-án takes God and His manifestations as its main theme, and shows how to comform to those manifestation, can it not claim to be the only book which fulfils the object of a revelation from God?

THE WHOLE QUR-ÁN IN THE MUSLIM PRAYER.

In the Muslim Prayer the same purpose is served. The main object of prayer is to remind us of God and of His ways. If good citizenship depends upon keeping the civic laws before us in all our ways, then the securing of a successful life depends upon keeping the ways of God always before us.

The most essential part of the Muslim prayer is the recitation of the opening chapter of the Holy Qur-án. This chapter is a resumé of the whole book. It makes mention of the same seven things, to which I have referred, that is to say Allah and His Attributes;—and so forth. The chapter runs thus:—

In the name of Allah, the Beneficent, the Merciful.
All Praise is due to Allah, the Lord of the Worlds.
The Beneficent, the Merciful.
Master of the day of requital.
Thee do we serve and Thee do we beseech for help.
Guide us on the right path.
The path of those upon whom thou hast bestowed favours.
Not those upon whom wrath is brought down, nor those who go astray. Amen.

First; it speaks of Allah, Who became manifested through the worlds, and then it makes reference to His four Attributes which stand as the root of the remaining ninety-four Attributes. Fourthly; it makes mention of man's worship, and to seek help and to worship, in the Islamic sense is simply to keep up to the requirements of these Attributes. Fifthly; the way in which we may be enabled to do the same. Sixthly;

it speaks of those who stand firm in that way and of those who are led astray. Seventhly; it tells of the Hereafter and the Day of Judgement.

If Islam makes it obligatory on us to repeat this chapter in our prayer, the reason is obvious; for in repeating it, we not only repeat the whole Qur-án in epitome, nay, we read the whole book of Nature, and are given a clear insight into it.

If then we make a thorough study of these ninety-nine names, there is nothing in Nature that can go beyond their scope. In everything it discloses the working of one of these Names. All the laws which science has discovered in the realm of nature are only a commentary, as it were, on one or other of these Names.

What treasure of knowledge will come to our possession if we make our researches under the guidance and in the light of these Names! They will act as a torch on our way, and show us all the methods which He has been pleased to adopt. To make all our action consistent with these Names, would be the secret of every succes in life. In this respect the Qur-án surpasses every extant record of every other religion.

The subject needs a voluminous literature, far beyond the modest scope of these pages, so I can only give the Names here. But it should not be forgotten that these names do not complete the list of His attributes; no one can comprehend them in their entirety as I said before; He is the only Knower of His own person. The utmost that can be said on this point is, that

He manifested Himself to humanity in ninety-nine ways, or that the human conception of Him cannot go beyond the said number. This does not mean that the human mind has clothed God with these ninety-nine Attributes, but just the reverse. As the said mind came out of Him, and was fashioned after His Mind, it retained in it only so much of Him as to enable it to conceive God in so many ways.

Before I give these Holy Names I should like to quote some of the verses of the Holy Qur-án which speak of God:—

> He is God, besides Him there is none who should be worshipped and obeyed. The Guardian over all, overcoming every power, Mender of every breakage, Restorer of every loss, and above every need, He is God. Maker of bodies, the Creator of souls, the Fashioner of the image in the womb, to Whom belong all excellent titles that man can imagine. Inhabitants of the heavenly bodies declare His sanctity and holiness as well as the inhabitants of the earth; and He is the Mighty and the Wise. His power extends over everything, listening to supplications and answering them, i. e. the Acceptor of prayers. He is the one God without an equal, neither has He a son, nor is He a son, nor is there any other being of His kind. God of Peace who is Himself safe and secure against every defect, adversity or hardship, and provides safety and security for others. Allah is He besides whom there is no God, the Ever-living the self-subsisting by whom all subsist; slumber does not overtake Him nor sleep; whatever is in the heavens and whatever is in the earth is His; who is he that can intercede with Him but by His permission? He knows what is before them and what is behind them, and they cannot comprehend anything out of His knowledge except what He pleases; His knowledge extends over

the heavens and the earth, and the preservation of them both tires Him not, and He is the Most High, the Great. Whatever is in the heavens and whatever is in the earth is Allah's, and whether you manifest what is in your mind or hide it, Allah will call you to account according to it; then He will forgive whom He pleases and chastise whom He pleases, and Allah has power over all things.

Now I give the List of the Holy Names as given in the Holy Qur-án:—

1. *Hoo*, He. 2. *Ar-Rab*, The Creator, The Maintainer, The Nourisher, The Upbringer. 3. *Ar-Rahman*, The Beneficent, The All-Giver. 4. *Ar-Raheem*, The Compassionate. 5. *Al-Mâlik*, The Master, The Owner. 6. *Al-Malik*, The King. 7. *Al-Quddús*, The Holy One, The Pure One. 8. *As-Salâm*, The Author of Peace, Free from Defects. 9. *Al-Maumin*, The Granter of Security. 10. *Al-Muhaimin*, The Guardian over All. 11. *All-Azéez*, The Ever Mighty. 12. *Al-Jabbâr*, The All-Compelling; the one who brings everything under His Will. 13. *Al-Mutakabbir*, The Possessor of All Greatness, Glory and Dignity. 14. *Al-Kâhliq*, The Creator, The Combiner. 15. *All-Bâri*, The Maker, The Moulder. 16. *Al-Musawwir*, The Fashioner. 17. *Al-Ghaffâr*, The Great Forgiver. 18. *Al-Quahhâr*, The Great Dominant. 19. *Al-Wahhâb*. The Great Bestower. 20. *Ar-Razzâq*, The Great Provider. 21. *Al-Fattâh*, The Great Opener. 22. *Al-Aleem*, The All-Knower. 23. *Al-Quâbiz*, The Straightener, The Chaser. 24. *Al-Bâsit*, The Amplifyer, The Opener. 25. *Al-Khâfiz*, The Abaser. 26. *Ar-Râfi*, The Exalter. 27. *Al-Muizz*, The Honourer. 28. *Al-Muzill*, The Debaser. 29. *As-Samí'i*, The Ever Hearer. 30. *Al-Basir*, The All-Seer, The Observer. 31. *Al-Hakam*, The Judge. 32. *Al-Aadle*, The Just. 33. *Al-Lateef*, The Knower of Subtleties. 34. *Al-Khabir*, The One who is Aware of Everything. 35. *Al-Halím*, The Clement, The Meek, The Forbearer. 36. *Al-Azeem*, The Owner of Greatness. 37. *Al-Ghâfir*, The Pardoner. The Suppressor of Evil Propensities. 38. *Ash-Shakoor*, The Great Grateful. 39. *Al-Aâla*, The Most High. 40. *Al-Kabír*, The Ever Great. 41. *Al-Hâfiz*, The Ever Preserver. 42. *Al-Muqít*, The Ever Maintainer. 43. *Al-Hasíb*, The Reckoner. 44. *Al-Jalêl*,

The Ever Glorious, The Benign. 45. *Al-Karím*, The Ever Bountiful. 46. *Ar-Raquíb*, The Ever Watchful, The Watcher. 47. *Al-Mujíb*, The Ever Hearer of Prayers. 48. Al-*Wâs'i'i*, All-Comprehending One, The Granter of Felicity and Facilities. 49. *Al-Wadood*, The Loving. 50. *Al-Hakím*, The Ever-Wise. 51. *Al-Majid*, The Glorious. 52. *Al-Bâis*, The Opener of the Tomb, The Resurrector. 53. *Ash-Sáhíd*, The Witness. 54. *Al-Haqq*, The Truth. 55. *Al-Wakil*, The Guardian, One who has charge of things, One who can be trusted for the charge of Affairs. 56. *Al-Qawi*, The Mighty. 57. *Al-Matín*, The Firm. 58. *Al-Walii*, The Friend, The Patron. 59. *Al-Hamid*, The Ever Praiseworthy. 60. *Al-Múhsi*, The Accountant. 61. *Al-Mubdí*, The Great Beginner. 62. *Al Moiid*, The Restorer. 63. *Al Mo'hyi*, The Life-Giver, The Quickener. 64. *Al-Momit*, The Causer of Death. 65. *Al-Hay*, The Ever-Living. 66. *Al-Qoyúm*, The Self-Subsistent. One who Sustains others. 67. *Al-Wâjid*, The Finder of Everything. 68. *Al-Wâhid*, The One. 69. *Al-Ahad*, The Alone in his Attributes. 70. *As-Samad*, The Eternal, The One on whom all depend, and who depends on no one. 71. *Al-Qádir*, The Powerful. 72. *Al-Maqtadir*, The Possessor of every might and power. 73. *Al-Muquadim*, The Forerunner. 74. *Al-Muakhkhir*, The Ender of Everything. 75. *Al-Awal*, The First. 76. *Al-Akhir*, The Last. 77. *Az-Záhir*, The Without, The Manifestor. 78. *Al-Bâtin*, The Within, One that creates essence of things. 79. *Al-Wâli*, The Governor. 80. *Al-Mutâáli*, One who is above others. 81. *Al-Barr*, One of Great Goodness. 82. *Al-Tawwâb*, The Great Forgiver. 83. *Ar-Raoof*, The Lenient, The Kind, especially in warding off trouble or difficulties. 84. *Málikul-Mulk*, King of All Kingdoms. 85. *Zuljalál-Wal-Ikrâm*, Lord of Awfulness, Glory and Honour. 86. *Al-Muqsit*, The Equitable. 87. *Jámi*, The Gatherer. 88. *Al-Gani*, One who is above every need, All-Sufficient, The Rich. 89. *Al-Mughni*, One who makes others above their needs. 90. *Al-Muati*, The Giver. 91. *Al-Mâne*. The Preventer. 92. *An-Nafé*, The Propitious, The Benefiter. 93. *Az-Zárr*, The Harmful. 94. *An-Noor*, The Light. 95. *Al-Azli*, The Eternal. 96. *Al-Bâqi*, The Survivor. 97. *Al-Wâris*, The Inheritor. 98. *Ar-Rashíd*, All-guidance. 99. *As-Saboor*, The Long Suffering, The Patient.

After God comes man as His shadow, in the Holy Qur-án. If the former is the King and the Ruler of the Universe, the latter has been declared as His vicegerent on the earth. If God has been described to be a Being in Whom all that is noble and good has become focussed, man has been created to take God as his prototype, and to reproduce all His morals. In a word, man has been made to qualify himself for the manifestation of God-like powers; he is the lord of nature, and everything else in the universe has been made to subserve his ends. This relation between God and man, which the Holy Qur-án mentions, is something very wonderful, and quite distinct from that in which God stands to man in other religions.

But knowledge is the only means through which man can attain this position.

The Divine Revelation also came to show him the way to acquire knowledge. Even the Angels of God—Angels that move all the potentialities of nature—will become his ministers, and prostrate before him, if he makes this acquisition and behaves accordingly. All this we read in the Qur-án; but we are also warned that though we are capable of soaring to the highest of the high, we are as well capable of going to the lowest of the low. "Verily", says the Book, "We created man of the goodliest make, then we rendered him the lowest of the low". Humanity, if on one side it verges on the borders of animality—nay, in some respect man, as the Book suggests, behaves worse than animals—goes, on the other

hand, higher than the realm of the Angels, and reaches the Divine precincts.

The Holy Qur-án came to raise this embodiment of the worst type of brutality, as man is, to the boundaries of divinity. Can a Book from God serve a better purpose than this? The Holy Qur-án did succeed in this respect. It came to reform, at first, a land where there were "no moral, religious or social restrictions, no limits to marriages, no restraints on divorce. A son inherited a father's wife with the rest of his chattels: A man would marry an orphan for her money, and leave or ill-treat her as soon as he had secured it. A divorced woman was not allowed to re-marry, as this might have seemed a slur upon her husband. Revengeful women did not feel satisfied until they had made their teeth meet in the heart of their enemy, or had dyed their garments with his blood. Slaves were treated like beasts. Not only human sacrifices and the burying alive of children, but suicides also were frequent, while bloody quarrels were an every-day occurence and death was often the penalty of a single rash word. In short, to quote Gibbon again, 'In this primitive and abject state, which ill deserves the name of society, the human brute without arts or laws, almost without sense and language, is poorly destinguished from the rest of the animal creation'"[1].

That the Book raised these people to the highest pinnacle of Civilisation, culture and piety, is an

[1] The Miracle of Muhammad.

established truth in history, and needs no testimony.

Man who passes through various stages of evolution, travelling from the ethereal specks up to the animal frame, should go further, otherwise the object of his creation comes to nothing. A Book from God, therefore, should inform us not only of that which is good and bad in us, but should analyse the whole subject in the most exhaustive and suggestive way. It should show its readers the ways to avoid evil and to achieve good. The Qur-án makes it the object of its revelation in the very beginning.

The Bible, through its various stories, no doubt, give us the worst and the best of the "house of Jacob". We can deduce some knowledge of our nature from the record, but the Qur-án does not expose us to the risk of making mistakes and blunders, which we always make when we acquire knowledge through inferences, and analogies, and deductions. It starts with the description of Adam as the type of man; it pictures the climax of his progress, where he receives homage from the whole creation of God. It tells that man can achieve this exalted position, by acquiring true knowledge of things, and through its right use; and that he has also been given the gift of choice—a gift denied to every other creation in the universe including the Angels themselves—but that he will be divorced of all his achievements and felicities coming therefrom, if he makes wrong use of his discretion. The Book then details the shortcomings and evil

propensities of the human nature, which not only come in his way to acquire true knowledge, but mislead him into making wrong use of it, and committing errors in his judgement. It then suggests a course enabling us to avoid evil and bring forth good in our nature, and then puts us on the road to reach the goal. And this all, not in an abstract form, nor as an insipid treaty on ethics and morality, neither in the way of homilies and sermons, but in a way that may bring home to us lesson after lesson, in the most natural and acceptable form. The monotony of the subject is relieved by bringing before the eye of the reader various manifestations of nature to elucidate the lessons taught; and by reference to the lives of some men in history, to illustrate the subject discussed. From domestic duties to our duties to all mankind; from filial obligation, to our obligation to God; from happiness in mundane affairs to happiness in the Heaven, "from the ceremonies of religion to those of daily life, from the salvation of the Soul to the health of the body, from the rights of the general community to those of society, from morality to crime, from the punishment here to that of the life to come"—all like golden thread, the various subjects of the Book are woven into the high fabric of the Religious Constitution of Muhammad.

"The Koran is the general code, social, civil, commercial, military, judicial, criminal, penal and yet religious"[1]. "Injustice, falsehood, pride, revenge-

[1] Devonport.

fulness, calumny, mockery, avarice, prodigality, debauchery, mistrust, and suspicion are inveighed against as ungodly and wicked; while benevolence, liberality, modesty, forbearance, patience, endurance, frugality, sincerity, straightforwardness, decency, love of peace and truth, and above all, trust in one God and submission to His will, are considered as the pillars of true piety and the principal signs of a true believer"[1].

Deep philosophies of the human life, and the riddles of nature, which until to-day baffle all the efforts of the human mind to understand, are explained in words intelligible even to the average mind. Truths of the most abstruse character are elucidated in popular language. Whatever lies hidden in the seams of the human heart, and often remains unnoticed by us—so much so that in some cases the ugliness of our nature seems to be the beauty of it—the Book describes all that with such lucidity as to leave no occasion for confusion and obscurity. One may go deeper and deeper in his studies in the Holy Qur-án, and bring out of it gems of the highest and purest philosophy, but he will find them couched in words which have got meanings also for an average mind. This peculiar feature of the Holy Qur-án has always appealed to me as one of its various Divine Characteristics. This is true of every other thing made by God. If the things in nature remain always a hidden treasure, even to a most scientific eye, they

[1] Chambers Encyclopædia.

are at least in some respect an open thing to the man in the street; so is the Holy Qur-án. In order to uplift humanity from its lowest condition, the Book approaches man, as bordering on animality. The Book "leads him out of darkness and raises him up from a savage state by teaching him the rules relating to his ordinary daily actions and modes of social life. Thus it begins at the lowest point of man's development and, first of all, drawing a line of distinction between man and the lower animals, teaches him the first rules of morality which may pass under the name of sociality. Next it undertakes to improve upon the low degree of morality already acquired, by bringing the habits of man to moderation, thus turning them into sublime morals"[1].

Biology says that man in his frame brings the physical development of the matter to its highest pitch. It reaches its perfection, but at the same time it becomes the starting point of a new creation—a creation of the world of passions and impulses, which, in their refined form, become the assets of the various worlds which man has to pass through before he reaches his goal. These passions in their aggregate form make up the human consciousness. The same passions, more or less, are also possessed by other animals, but human nature is a conglomeration of the whole animal kingdom. It is an epitome of the vast diversity of temperament and disposition met with in the

[1] The Teachings of Islam.

myriads of God's creatures. It combines within itself, in a potential form, the courage of the lion, the meekness of the lamb, the neatness of the cat, and the dirtiness of the pig, the vindictiveness of the camel, and the forbearance of the ass; and likewise it partakes of the nature of every species of lower animal. Man is thus a huge moving zoo, within which you can find any animal you would —bird or beast, insect or fish.

Man, however, enjoys a distinction in this respect. Whereas every animal has its nature wrought of a specific measure of ingredients resulting in a specific tendency, human nature is not so limited. It is cast in an all-comprehensive mould. The numerous measures that go to create each one of them, this temperament or that, in one particular animal, are all collectively blended together in the nature of man. To this effect says the Holy Qur-án: "Verily We have created man of the goodliest fabric". Thus the passions that severally find manifestation in individual animals, are represented as a whole in the texture of human nature. Besides in the case of lower animals, the dominating passion is incapable of any regulation or control. It has an unrestrained mastery of its object. The wolf, for instance, or the tiger is endowed with a tendency to tear weaker animals to pieces. It cannot go against this innate prompting. It is incapable of exercising any check over this call of its nature. The pig, likewise, cannot shake off its habits of dirtiness and sex-impudence. Similarly, the monkey, the dog,

the rabbit, the cock, each has a particular tendency, as the product of the specific measure of ingredients employed in its make. Each must be swayed by the same, under all circumstances. Thus these lower animals are possessed of tendencies unalterably chalked out and delineated. No regulation, no evolution, no improvement is possible in their case. But man, the lord of creation, has an unlimited scope of progress. With his faculties truly trained and cultivated, he is capable of penetrating into the mysteries of heaven and earth. He can unravel deep Divine secrets.

But the secret of attaining the object lies in the balancing of the lower passions; which we cannot achieve unless we understand their source. The Holy Qur-án makes *desire* and *anger* the root of all other passions. If the former moves our activities, the latter protects their results from danger and loss. But these two passions in their unbalanced condition create all kinds of trouble and evil, and bring humanity to moral bankruptcy. Desire, uncontrolled, generates avarice, greediness, niggardliness, extravagance, inconsiderateness, impudence, envy, vanity, backbiting, the habit of flattery, and so forth. Anger, on the other hand, in its unbridled condition, takes the form of pride, arrogance, self-conceitedness, feigning of greatness, contemptuousness, pedantry, rancour, malice, mockery, joking, despising others, mischief, tyrannical disposition and bringing others to disgrace. Rashness, the spirit of bravado, which is sometimes mistaken for courage, is only

an unbalanced anger. Anger, combined with desire, engenders deceit, cheating, artfulness, dishonesty, meanness, abusive language, stubbornness. On the other hand, these root impulses—anger and desire—when reformed, and working under the light of true wisdom and knowledge—create generosity, broadness of mind, bravery, courage, prudence, chastity, modesty, sense of shame, meekness, pudency, perseverance, constancy, forbearance, submissiveness, self-reliance, responsibility, mental examination, self-respect, dignity in deportment and action, truthfulness, patience, contentment, compassion, kindness, forgiveness, cheerfulness, and many other high morals. The Qur-án deals with each and every moral and passion, and lays down principles and regulations to create such morals, and to sublimate them into high spiritualities. It also sketches out the features and characteristics of each stage—from animal consciousness to conscience, and from conscience to true submission to the Divine Will—the final stage of spiritualities, when the human heart becomes a temple of God, and the Angels of God descend upon it[1]. Man loses his own self in the Great Self.

God manifests Himself through him, and he reproduces the Divine morals. "He regards himself

[1] "Those who say our Lord is Allah and remain faithful and constant the angels descend upon them and say: Fear ye not, neither be ye grieved, but rejoice and be happy that ye have become heirs to the bliss which had been promised to ye; we are your guardian in this life and the next". (The Holy Qur-án 41:30.)

as having been created for no other object but the obedience of God, and sympathy for His creature. When he has thus submitted his will and intention to the will of God, every faculty is engaged in the performance of pure virtue, not formally or coldly but with sincere interest, zeal and pleasure, as if actually seeing his Master in the looking-glass of his obedience and submission. The intention of God becomes his intention, and he has no delight but in obedience to Him. He does not perform good or virtuous deeds simply on account of their goodness, but his very nature is drawn in that direction, and he finds his highest pleasure and bliss in them. This is the paradise upon earth which is granted to the spiritual man, and the promised heaven in the next world is only an image of the present paradise, being an embodiment of the spiritual blessings which a man enjoys even here" [1].

Islam is the burning fire which consumes all low desires and, setting fire to the false gods, offers our life, property and honour as a sacrifice before God. Entering into this fountain we drink the water of a new life. The spiritual powers within us are united together as strongly as the links of a chain. A fire resembling that of lightning flashes out of us, and a fire descends from above. These two flames, coming into contact with each other, consume all low motives and carnal desires, and the love of others than God.

[1] The Teachings of Islam.

A sort of death comes over the first life, and this state is signified by the word Islam. Islám brings about death over the passions of the flesh, and gives new life to us. This is the true regeneration, and *the word of God must be revealed to the person who reaches this stage*[1]. This stage is termed the Meeting with God, for it is then that man sees the face of God. His connection with God is so strong that he, as it were sees God with his eyes. He is granted strength from above; the internal faculties are all brightened, and the magnetism of a pure heavenly life works strongly. Upon reaching this stage, God becomes his eye with which he sees, his tongue with which he speaks, his hand with which he attacks, his ear with which he hears and his foot with which he walks. He becomes a Moses, a Joshua, an Elijah, a David, a Jesus, a Krishna, and a Muhammad the last of the blessed race who gave manifestation to all such Divine Attributes as could receive exhibition within the four walls of humanity.

The Holy Qur-án refers to this stage of the perfection of humanity and its strong union with God, when it speaks of Muhammad in the following words:—

> The hand of the Prophet which is above other hands is the hand of God (48:10). Whatever thou castest, not thou, but God has cast.

Again the Book says, when it speaks of spiritually exalted personalities, in another place:—

[1] "Those who have made efforts for Us to their best, We shall guide them in Our path". (The Holy Qur-án 29:69.)

We are closer to him than his neck-vein (115). And God aided them with His Holy Spirit.

It should not be understood that Muslims are Anthropomorphists or Vedanists; we neither clothe God with human passions as the former do, nor do we believe that everything is God, as do the latter. According to Islam everything has come out of God, and manifests some characteristics of that Great Mind; but it is not God. The sun, for instance is the primeval source of everything in nature; everything has got something of that luminary in it, but it, in itself, is not the sun. As the human frame brings matter to the culminating point of its development, so the human mind is capable of giving the best exhibition to the God-mind, as the former has been fashioned after the latter, although it would be a very remote shadow of God's attributes. Moreover the Divine Attributes revealed to humanity are not the complete index of the Divine Essence, they are only such Attributes as can be comprehended by us; otherwise, the Holy Qur-án says:—"Do not liken Him to anyone of His creatures" (16:76). No one participates with God in His person and attributes" (42:9). If we have been asked by the Holy Prophet to imbue ourselves with Divine Attributes, it is only to that extent.

Like to us in some of His actions, and yet so "transcendental is the Divine Being, and so far above all comprehensions that a likeness to Him cannot be imagined even metaphorically, for not only is nothing like Him, but *"nothing is like the*

likeness of Him", He is not only above all material limitation but even above the limitation of metaphor"[1].

THE MOST SUCCESSFUL BOOK OF THE WORLD.

The Book has proved to be the most satisfying of its kind, as has been justly observed by a writer in the Encyclopædia Britannica in his article on the Qur-án; it had the most difficult task before it, when it was revealed, yet it emerged from its ordeal with signal success.

THE TIMES OF MOSES, JESUS AND MUHAMMAD AT THEIR APPEARANCE.

The principle of the survival of the fittest is peculiarly applicable in the case of the Holy Qur-án. The conditions obtaining in Arabia at the advent of the Holy Prophet were entirely different from those which prevailed in their respective countries at the time of Jesus and Moses. Moses came to liberate the Children of Bondage, and to carry them to the Promised Land. The Pharaoh of the time and his people—the masters of the Israelites—though idol worshippers, were not without culture and civilization. Science and art were among their cherished studies; they had their own system of ethics, and a class among them were interested in reading the secrets of nature. Thus we see that if Moses could make a serpent out of a staff, the magicians could do

[1] The English Translation of the Holy Qur-án by Maulvi Muhammad.

the same, though in their case the serpent was of an inferior quality. The secrets of hypnotism and mesmerism were also known to them.

The time of Jesus, too, was by no means a time of ignorance. Roman civilization and culture, which to this day, rule the modern world, were at their prime. They were, no doubt, ostensibly idolaters, but monotheism was practised by the Jews, for whose reformation Jesus was raised—and was not, as such, malignantly regarded by their conquerors. The religion of God and His commandments were known to the people, though they were not faithfully adhered to. Ceremonialism mingled with hypocrisy, and self-indulgence of the worst type, were the chief evils among the Jews in the days of Jesus. Jesus neither founded a church, nor brought a new religion; he came to fulfil the law of righteousness, on the lines already clearly marked out. He brought no schism to the popular religion. He was a Rabbi, and a reformer. In short, the task set before both Moses and Jesus was not of an arduous nature. But the Holy Qur-án, or Muhammad, had to grapple with a very different condition of things. The Book came to reform the most ignorant race of the world—they took pride in being called ignorant—and to raise the most backward and degraded people. Idolatry of the worst type was practised.

The sun, moon and stars, even stones, demons and all sorts of fetishes were the object of their worship. Each tribe had its own idol; then there

were some three hundred and sixty idols in the Kaaba, shaped into human beings, eagles, lions, etc. with Laat, Munat and Raheel at their head. Virtue was extinct—but evil rampant; so much so, that good and evil had become, in effect, compounded. Wickedness was regarded not as wickedness but as merit. Drinking and gambling were their chief pastimes; murder, infanticide and robbery their pride; apart from general promiscuity in sexual relations, they indulged even in incestuous connections. Sons inherited their mothers and treated them as their wives after the death of their fathers; wives in wedlock were not ashamed of receiving attention from others; the number of lovers which a married woman could command in the lifetime of her husband was a subject of boast, and a matter of dignity. Human sacrifice was very prevalent, parents even dragging their own sons to the altar; female children were considered unworthy to be offered up and were buried alive instead. It is true that no period in history has been free from evil and wickedness; wrong has been committed everywhere and in every age, but people have, in general, been conscious of wrongdoing. The Qur-án came to reform those who committed sin of the deepest dye, but treated it as an act of virtue. The condition of the rest of mankind at the time was not faithful to morality or righteousness. The whole world-atmosphere was cloudy, though Arabia represented the cloud at its darkest. The peoples of Europe, India, Persia

and other nations of the day, were more or less merged in ignorance and evil. "The Christians of the seventh century", says Gibbon, "had insensibly relapsed into a semblance of paganism; their public and private vows were addressed to the relics and images that disgraced the temples of the East; the throne of the Almighty was darkened by a crowd of martyrs, saints and angels, the objects of popular veneration; and the Collyridian heretics, who flourished in the fruitful soil of Arabia, invested the Virgin Mary with the name and honours of a goddess". Every prophet or revelation has been sent to the world in a period of great darkness, but history has never seen a darker time. But as darkness presages light, and the darkest hour of the night is that which precedes the dawn; just as the drought foreshadows rain, so the revelation of the Holy Qur-án came at the time when the world sorely needed it. So says the Holy Qur-án:—

> (This is) a Book which We have revealed to *you* that *you may* bring forth men, by their Lord's permission, from utter darkness into light—to the way of the Mighty, the Praised One (XIV: 1).

Consider the history of every other Prophet, and you will find that the condition of the world at the moment of his advent, has always justified his appearance. If this is true logic, it can safely, and with especial force, be applied in the case of Muhammad.

I have just alluded to the times of Moses and Jesus; if their time did need some light from

God and it did come through them, did not the whole world, as I have pictured briefly, demand some strong Divine light? On the other hand no one can deny that the revelation of the Qur-án did in, I may say, a fabulously short time, change the whole Arab race. Even within five years from the time when the Holy Qur-án began to be revealed, the results were marvellous. We have the best of testimony on the point, in the words of Jafar-el-Tayyar. He was one of the Muslim refugees who fled to Abyssinia, from the Arab persecution, at the beginning of Islam. The party, on their arrival was presented to the king of that country, who was Christian, and Jafar, when questioned by the king, about the Prophet, spoke thus:

> O King, we were an ignorant and misled people, we worshipped images, ate dead bodies, were lewd, ill-treated our neighbours, and the strong despoiled the weak of their property. We had long been in this condition when God sent a Prophet to us from among our own people, whose noble birth, truthfulness, honesty and righteousness were well known to us. He called us to God, to worship Him, and Him only, and to leave off adoring the idols and stones before which our fathers and forefathers knelt. He ordered us to obey God alone, and not to make anyone His equal. He made it incumbent upon us to offer up prayer, to give alms, to fast when not sick or travelling. He commanded us to speak the truth, to give back safe and whole what is entrusted to us by others, to be affectionate to our relations and kind to our neighbours, to shun wicked acts, licentiousness and bloody quarrels. He told us not to bear false evidence, not to deprive orphans of their property, not to impute bad motives, or be suspicious of women. We have taken his advice and admoni-

tions to heart, have believed in his truthfulness, have followed all the orders which God has made known to us, and have believed in the unity of God. We abstain from what is forbidden and confine ourselves to what is permitted. Our people are infuriated at this change in our belief, thoughts and actions. They have persecuted us, and done their best to force us back to the idols, images and wicked acts which we have left. When it became impossible to live among them, and when persecution and torture became unbearable we left our country, and believing you to be a tolerant king, have taken refuge in your dominions.

The whole country stood purged of all its wickedness, at the death of the Prophet. Evil became extinct, and sin an exile. According to Mr. Gilman, "before the days of Kossai, there had been no real government in Arabia. Every man did that which was right in his own eyes, acknowledging but indefinite allegiance to his own tribe; and even now government depended upon force, and was liable to be at any time overthrown". But the Holy Qur-án made them the most law-abiding people. They promulgated the best of laws on democratic principles, and observed them strictly. Many governments of to-day, which are run on constitutional lines would add to their stability, if, in their dealing with their subject races, they would follow the principle enunciated by the Caliph Omar, when he said, "There can be no government unless the voice of the ruled is respected".

Those who were proud of their ignorance, now bore the torch of light to all the races of the world. Tribal feuds and family quarrels had been rife

among them—but the Holy Qur-án drew them together; and gave birth to those fraternal relations—the most thorough, the most practical that the world has ever seen. In this connection, the Book says:

Those who before, could not leave their own country on account of the constant fighting among them, which went on, sometimes for generations; arising, as often as not, from some trivial matter; were now enabled, with ease, to bring more than half of the civilized world to their feet, and become its masters—and all through the teachings of the Holy Qur-án which filled its followers with an electrical zeal, and they made it their aim to become masters of everything desirable and noble in the various pursuits of humanity. History can point to no other book which has achieved so unique and marvellous a success. Even, an adverse critic, like Sir William Muir, who has left no stone unturned to vilify Islam in his writings, has had to write the following:—

> Few and simple, were the precepts of Muhammad up to this time. His teaching had wrought a marvellous and mighty work. Never since the days when primitive Christianity startled the world from its sleep and waged mortal combat with heathenism had men seen the like arousing of spiritual life, the like faith that suffered sacrifices and took joyfully the spoiling of goods for conscience sake.
>
> From time beyond memory Mecca and the whole peninsula had been steeped in spiritual torpor. The slight and transient influences of Judaism, Christianity or philosophical enquiry upon the Arab mind had been but as the ruffling here and there of the surface of a quiet lake; all

remained still and motionless below. The people were sunk in superstition, cruelty and vice. It was a common practice for the eldest son to take to wife his father's widows, inherited as property with the rest of the estate. Pride and poverty had introduced among them (as they have among the Hindus) the crime of female infanticide. Their religion was a gross idolatry, and their faith rather the dark superstitious dread of unseen beings, whose goodwill they sought to propitiate and whose displeasure to avert, than the belief in an over-ruling Providence. The life to come and retribution of good and evil were, as motives of actions, practically unknown.

Thirteen years before the Hijra, Mecca lay lifeless in this debased state. What a change had those thirteen years now produced. A band of several hundred persons had rejected idolatry, adopted the worship of one God and surrendered themselves implicitly to the guidance of what they believed as revelation from Him, praying to the Almighty with frequency and fervour, looking for pardon to His mercy and striving to follow after good works, almsgiving, chastity and justice. They now lived under a constant sense of the omnipotent power of God and of His providential care over the minutest of their concerns. In all the gifts of nature, in every relation of life, at each turn of their affairs individual or public, they saw His hand. And above all, the new existence in which they exulted was regarded as the mark of special grace, while the unbelief of their blinded fellow-citizens was the hardening stamp of reprobation. Muhammad was the minister of life to them, the source under God of their new born hopes, and to him they yielded an implicit submission. In so short a period Mecca, had, from his wonderful movement, been rent into two factions which, unmindful of their old landmarks of tribe and family, had arrayed themselves in deadly opposition one against the other. The Believers bore persecution with a patient and tolerant spirit, and though it was their wisdom to do so, the credit of magnanimous forbearance may be freely accorded. One

hundred men and women, rather than abjure their precious faith, had abandoned home and sought refuge, till the storm should be overpast, in Abyssinian exile, and now again a still larger number, with the Prophet himself, were emigrating from their fondly-loved city with its sacred temple, to them the holiest spot on earth, and fleeing to Medina. There the same marvellous charm had within two or three years been preparing for them a brotherhood ready to defend the Prophet and his followers with their blood. Jewish truth had long sounded in the ears of the men of Medina, but it was not until they heard the spirit-stirring strains of the Arabian prophet that they, too, awoke from their slumber and sprang suddenly into a new and earnest life.

In short, the Arabs became perfectly reformed in every way. Take the question od „prohibition". The Cabinet here, is called upon to effect a reduction in the price of beer. But those who indulged in bacchanalian orgies five times a day, at the appearance of the Prophet, took pleasure in substituting prayer for drink. The five times of the Muslim daily prayers, were the times of wine-bibbing.

Drinking, gambling and prostitution have been the chief curses of Christian lands. They follow their flag wherever it goes. But the Muslim lands have till to-day remained "dry". Even those nations that have been claimed by Islam from the Christian ranks have become wonderfully improved in their moral conditions. Canon Isaac Taylor says:

An African tribe, once converted to Islam, never reverts to paganism and never embraces Christianity . . . "Islam has done more for civilization than Christianity" . . Take, for example, the statements of English officials or of lay reachers as to the practical results of Islam. When

Mohammedanism is embraced by a negro tribe, paganism, devil-worship, fetichism, cannibalism, human sacrifice, infanticide, witchcraft, at once disappear. The natives begin to dress, filth is replaced by cleanliness and they acquire personal dignity and self-respect. Hospitality becomes a religious duty, drunkenness becomes rare, gambling is forbidden, immodest dances and the promiscuous intercourse of the sexes ceases. Female chastity is regarded as a virtue; industry replaces idleness ... law, order and sobriety prevail, blood-feuds, cruelty to slaves and animals are forbidden. A feeling of humanity, benevolence and brotherhood is inculcated. Polygamy and slavery are regulated, their evils restrained. Islam, above all, is the most powerful total abstinence association in the world, whereas the extension of European trade means the extension of drunkenness and vice, and the degradation of the people. Islam introduces a civilization of no low order, including a knowledge of reading and writing, decent clothing, personal cleanliness, veracity and self-respect. Its restraining and civilizing effects are marvellous. How little have we to show for the vast sums of money and all the precious lives lavished upon Africa. Christian converts are reckoned by thousands, Muslim converts by millions. These are the stern facts we have to face; it is a pity to ignore them.

If a sort of blight has overtaken the Muslim world in these latter days, the reason is not far to seek. It is more on account of economic pressure exercised on them by the Western nations, than of anything else. And even then, a mere glance at the ways of present day Muslims will show to every reader of the Holy Qur-án that its believers have left off translating its teaching into action in that direction. In my opinion the rest of the world is, in many respects in mundane affairs, more observant of the Qur-ánic teaching than Muslims themselves. Study the political,

economic and ethical codes of the advancing nations of the day, and the best among them can easily be traced to the teaching of the Holy Qur-án. But this is a subject with which I propose to deal later. The early Muslims took all their inspiration and guidance from the Holy Qur-án, and acted upon its principles; and so became the masters of the world. But present day Muslims close the book for good, turn their backs upon its injunctions, and become degraded. This miraculous change—which was more than a miracle, if miracles mean some abnormal change of condition, and change in the conscious world is more difficult and slow than in unconscious nature—was worked out without the aid of miracles.

If the sudden and perfect emergence of highly-developed civilization, culture, and art, out of barbarism; the birth of modern science and knowledge out of complete ignorance; the growth of the best democratic principles of government out of lawlessness; the exhibition of the masterly ability of world-wide conquest out of enervation and anarchy; the exuberant rise of spirituality and righteousness out of wickedness and evil of the darkest dye; in one word, if the highly evolved humanity in all its aspects, out of sheer animality, —and this in or two generations after the revelation of the Holy Qur-án—could not be accepted as the best of miracles ever wrought, then I fail to understand the conception and utility of all the miracles recorded in the various Sacred Books, especially when they possess nothing to compare

with the Holy Qur-án, as far as their influence over the early generations of their believers goes. The Qur-án repeatedly compares the descent of its revelation with the descent of the rain. The simile could not be used more aptly. If the rain comes to give life to the earth, the Qur-án did the same to vivify the human mind. It was dead or completely dormant at the advent of the Prophet, but it became resuscitated in full exuberance.

REASON AND NOT MIRACLE—THE TEST OF TRUTH.

Here lies the great difference between the Holy Qur-án and other revelations that were preached and accepted on the strength of reported miracles. Jesus and other prophets had to produce signs and wonders to convince their hearers of the divine nature of their message, and yet most of them failed to bring about any permanent conviction. The Holy Qur-án, on the other hand, deprecates the working of wonders in order to secure belief. Its beauty and its appeal to reason and to the nature around it were its chief weapons in the fight. Reason, logic and the appeal to, and the observance of, nature, have always been used by the Holy Qur-án for the furtherance of its precepts. The Holy Qur-án is, I believe, the only book of its kind which cites the working of the universe for the elucidation of its truths. Nothing therein is taught in a dogmatic way. No one is forced to accept anything which seems unintelligible or contrary to reason, so much so indeed,

that a person who is, through ignorance, incapable of comprehending any Qur-ánic truth, should not be forced, by others to accept it.

To this, the Holy Qur-án refers in very clear terms, thus:—"Allah does not impose upon any soul a duty, but to the extent of its ability" (II:286). Again, "There is no compulsion in religion; truly the right way has become clearly distinct from error" (II:256).

It means that the Qur-ánic truths have been made clear on the strength of reason and logic; and if, still, they are unacceptable to some, it is through their want of understanding, and therefore such persons should not be compelled to accept them, because, so to compel them would be to impose a burden upon them too grievous for them to bear.

The Holy Qur-án in this respect, seems to me, unique. Perhaps the times of the other prophets were not suitable for allowing the truth to be taught on a rational basis. Jesus did not give the whole truth, as his disciples could not bear it. He always complained of the low standard of their intellect; therefore, he had to teach them through stories and parables. He had to do as we do nowadays, when we try and explain things to a child by illustrations and stories. To give such a class of people something just logical and reasonable, on its merits, was like throwing pearls before swine. The days of Moses, and similarly of other prophets, saw similar conditions. Miracles may serve to convince the ignorant mass, but

they become, with the lapse of time, traditions and stories, and lose all their force in the generations to come. Moreover, when science comes with an explanation, miracles are no proof of any truth; without true reason and logic, they cannot convince mankind. Every religion has demanded from its followers a certain measure of belief in the unseen, as, for example, belief in God, in Angels, in Revelation and in the day of Resurrection. These are the common verities of every religion, and yet they cannot be proved by reference to anything within the perception of the senses. They have been taught in all pre-Islamic books in the most dogmatic way, but the Qur-án explains them on a materialistic basis. Belief in God, for instance, is the corner-stone of every religion. Some Christian writers have very ably tried to prove the existence of God and have always met the Freethought pulpit with logic and reason, but the credit goes to their brains and to their educational training, and not to the book they believe in. The same may be said of other sacred books. It is really a strange thing that God Who was pleased to speak to men and express Himself to them from time to time, should remain silent in order to prove His own existence, and leave His cause to be pleaded by others. From this charge, however, the Holy Qur-án has redeemed Divine Revelation, for the reader must clearly understand that whatever I have written to prove the existence of God, elsewhere, comes from the Holy Qur-án. Every point in logic and

reason which I have made, has been based upon the Qur-ánic verses; and the same is true of the other verities—Angels, Revelation, and the Resurrection. To face scepticism, and fight with the demon of atheism, logic is the only authority, as they do not bow to anything else; and in my opinion, their attitude is a right one, seeing that it is an insult to intelligence to accept anything short of it. If no other book besides the Holy Qur-án, can meet this valid demand, the whole of sacred literature is found wanting. Reason is a God-given gift, and it must have its use. If God meant us to accept things without application to our reason, His object has failed.

CHAPTER VII.

THE HEREAFTER AND ANGELS.

OUR every action has its hereafter, when it produces its results, and by that result we have to abide. The hereafter may come to us in a minute or after a long time, or after our death when we shall have to reap the fruit of our action.

It must be noted that all our present activities are inspired by our ideas of their results in the future. If the present is our concern alone, there will be no hindrance against evil or any inducement for good. The good and the evil of things can only be judged through results. The future can only bridle evil propensities which will have their own way, if man could avoid their present detection by others. Morality would then become a contingency to serve the time. On the other hand, if we are overwhelmingly impressed with the belief that our present will effect our future, the hope or the fear of the future will control our activities. Even in the structure of human society, no rule would be worthy of respect or obedience if its member, were not held individually responsible for the consequence that might arise out of its non-observance. Our belief in the reward that follows law-abidingness and the penalty of the breach of the rule are the very wheels on which the vehicle

of society moves. Therefore, our belief in the hereafter—in the life after death—and our accountability in the hereafter, for all we did in this life, is a necessity. Again, if suppression of crime to a great extent depends upon having all offences punished, do not hundreds and thousands of culprits remain unpunished? We can bring all of them within the meshes of the law. But what about punishing those who died immediately after the commission of some offence? Therefore, if punishment is to be deterrent, our polity is incomplete, unless it provides also for punishing those who remain unpunished in the present life. Therefore, in order to make the polity of an organized society complete, our sovereign authority must possess omnispresence, omniscience, and power to read the secrets of the heart, besides other attributes. And to make our institution of punishment deterrent in its effect, judgement after death, on actions unrequited in this life, is essential.

Belief in life after death has always been a hard problem for teachers of religion to solve, and they have from time to time been hard pressed by scepticism. It confronted Jesus in the case of the Sadducees. They went to the Master for enlightenment on the subject, and the reply of Jesus was, that if there is no life after death, why did they style their God "God of Abraham and Moses"? By doing so, the Sadducees, so argued Jesus, did evince their belief in the life after death, of those Patriarchs. The logic of the gentle philosopher from Galilee, however, was

not without its flaws. It perhaps silenced the rationalists of his time, but the Sadducees of to-day will not fail to detect the fallacy of *petitio principi,* in the argument of Jesus. He started with the presumption, lacking in proof, that the Sadducees were believers in the life after death of the Patriarchs, if they styled their God the God of Abraham.

Though the belief in question is the corner-stone of every religion, yet the whole sacred literature of pre-Islamic days is wanting in its proof. It will be but waste of time and energy, to go, page after page, into the whole Bible record, or the Vedic and Zoroastrian Scriptures in search of something logical to substantiate the theory of Resurrection and continuity of human individuality, after this earthly frame has been once disintegrated; and this paucity of logic is chiefly responsible for Materialism in Europe; and has raised up Atheistic tendencies everywhere in the Westernized mind. Were it not a wide digression from my subject, and perhaps somewhat out of place, I could give excellent reasons to show that the recent conflagration into which the whole world has been dragged, was not kindled by zeal for the cause of right on the part of all belligerents, but was the outcome of the lustful and greedy disposition of European nations, hardened by their disbelief in life after death; the which is a natural consequence of the feebleness of Church theology in the face of Rationalism.

Beliefs, like that in question, which constitute the basic principles of religion, should be founded on rational grounds. These, however, need not necessarily come within the scope of our senses, especially if the things to be proved lie beyond our normal comprehension. Reasoning by analogy may be helpful, but it is not sound logic, and is often misleading. We may, however, safely refer to one class of phenomena in nature to prove another, if the principle underlying both, is one and the same. Most of our knowledge, indeed, in the realm of science, has come to us in this way.

It is not the question of Resurrection, but that of the continuity of the individual personality of every man removed from this world to the next, that arouses scepticism. If birth, death and resurrection, may be taken to be nothing more that terms for the combination, disintegration and re-combination of the various elements and atoms that go to create different organism in the course of nature, the whole thing becomes clear as it unfolds itself under our daily observation, each year, in the vegetable kingdom. Death overtakes the tree each autumn, while spring comes unfailingly to give it life anew. Deeper observation, by a scientific eye, will also show that every tree has all its distinctive features restored at its spring resurrection. In winter we find trees stripped of all their foliage, flowers and fruits. All their constituent elements become disintegrated, mixing confusedly with the rest of the elemental and atomic world in the universe. The dry and

dead trunks, though still enveloped by the same mass of matter that nourished them in the past spring, can no longer assimilate it, since the vivifying principle has gone from them. Then comes spring, with its showers, and the water from the heavens brings new life to every member of the vegetable kingdom. All the elemental components that clothed and constituted the individual entity of each particular tree, rush back to it again; spring winds, rain and sunshine, bring new life; the whole of dead Nature springs up again in resurrection, and every tree resumes its own individuality, with all its distinctive features. The last Book of God, revealed to man to create in him an intelligent belief in all religious truths, has not failed to refer to the spring-phenomenon, when dealing with the doctrine of Resurrection, in the following words:

> "Almighty God and the glorious Qur-án. Nay, they wonder that there has come to them a Warner from among themselves; so the unbelievers say: What, when we are dead and have become dust? That is a far (from probable) return. We know indeed what the earth diminishes of them, and with Us is a writing that preserves. Nay, they rejected the truth when it came to them, so they are (now) in a state of confusion. Do they not look up to heaven above them how We have made it and adorned it and it has no gaps. And the earth, We have made it plain and cast in it mountains and We have made to grow therein of all beautiful kinds; to give sight and as a reminder to every servant who returns frequently (to Allah). And We send down from the cloud, water abounding in good, then We cause to grow thereby gardens and the grain that is reaped; and the tall palm trees having spadices closely set

> one above another. A sustenance for the servants, and We give life thereby to a dead land; thus is the rising". (The Qur-án, I: 1—11.)

A thing once come to life, never meets destruction, as long as the universe is existing. It contains in it inherent qualities that must come to perfection through one or more shapes or stages. Death is but the name of its passing from one stage to another. But in this translation and transformation, everything manages to maintain its individual entity up to its final development. In the course of evolution, whenever things reach a certain stage of perfection, they begin to lose all those accessories which contributed to their existence in that particular stage; then they die and disappear, but they never become annihilated; they assume a new shape, of a size imperceptible to human senses. Their further potentialities remain in abeyance for a time—a period called Barzakh in Muslim theology, i. e. the period intervening between death and resurrection—then they rise again for further progress, with every favourable circumstance to aid them.

But apart from all the question of the preservation of our personal individualities after death, even our actions and movements, though lost sight of when once performed, remain intact in that great repository of Nature, and may be brought before us when needed.

Miss .... sings in America, but her melodies are recorded in Paris and heard in Berlin. It

would have been an impossibility for her to do so, if her utterances had not been first recorded on the big disc of Nature, before the Parisian disc was prepared. Similarly, wireless telegraphy could not have come to our aid if there were no provision in Nature for the permanent preservation of every note and sound that once receives utterance. Cinema pictures have come to prove that all our other movements will likewise remain preserved in the film of nature, and can be brought to us at any time, as a witness to our past conduct. Science has stepped forward after all to establish the very Qur-ánic truths that, only the other day, aroused ridicule from ignorant Christian Missionaries. The Holy Book, emphasizing the accountability of our actions on the Day of Judgement, says: "On that day we would set a seal upon their mouths, and their hands shall speak to Us, and their feet shall bear witness of what they earned" (XXXVI: 65). The Book of God makes mention also of another interesting natural phenomenon that has recently come within the ken of science, and goes to prove still further, the continued existence of individuality, after whatever may be its present form, has been lost.

The fire which comes from ignited wood is not the product—the child of the tree. It comes, in the first instance, from the world's great luminary, in the form of sunlight; then, clothing itself with hydrogen and carbon, which it separates from water and carbonic acid gas, it assumes the shape of a tree—sometimes called, for this

reason, "bottled sunshine", by way of popular explanation of a scientific process. What we call the "burning" of fire, or rather the burning of the tree, is only the process of separating the fire from the tree's other components—that is—hydrogen and carbon, and here we find continuity of the individual entity, not of fire only, but of other things too, with mathematical exactitude.

Suppose therefore, one unit of fire to be spent in one unit of water, and another in one of carbonic acid gas, with a view to separating their respective components, the result would be—two units of fire from sunlight, producing between them two units of hydrogen from water, and one unit of carbon from carbonic acid gas. And suppose that the two units of hydrogen, and the one unit of carbon, combined to produce one cubic inch of wood in a tree, then that piece of wood, when ignited, will give back exactly two units of fire, two units of hydrogen and one of carbon. They will all go back to make units of sunshine, water, and carbonic acid gas of the same magnitude as those from which they originally came. Look at it how you will, it is a circumstance—a problem that cannot well be passed over. How did the Holy Prophet of God (Peace be upon him) divine these, and a hundred similar secrets of Nature, which have taken many centuries to come to our knowledge—how is it that they are actually mentioned in the Holy Qur-án to explain and illustrate its teaching, if the Book itself was not revealed to him from God?

This phenomenon of fire, which is perhaps the best illustration of the continuity of entities when they lose one shape and assume other forms, has been thus beautifully referred to in the Holy Qurán in elucidation of the subject under discussion. It says:—

> "Does not man see that We have created him from the small life germ? then lo! he is an open disputant. And he strikes out a likeness for Us and forgets his own creation. Says he: Who will give life to the bones when they are rotten? Say: He will give life to them Who brought them into existence at first, and He is cognizant of all creation. He who had made for you the fire (to burn) from the green tree, so that with it you kindle (fire)" (XXXVI: 77—80).

All the illustrations I have as yet taken from the Holy Qur-án, refer, no doubt, to things material, and may not perhaps satisfy those who seek proof of the continuity of individual consciousness after death; this being, one may say, ultra-material. Consciousness, in the first place, shows itself in the animal organism. It becomes individualized in the human frame. One man differs from another, not only in physique and outward appearance, but in his moral, mental and spiritual attainments. In short, every person, possesses a marked and distinctive personality in his passions, morals and the other components of his consciousness; whether he will possess the same at his resurrection is the question which lies at the root of the whole doctrine of life after death, and that of the Day of Judgment. Individual accountability after death for actions done in life

can scarcely be imagined, if there be not a continuation of the consciousness which inspired those actions. The Holy Qur-án could not give a better illustration in proof of this doctrine than the following, which we find in Sura *Tariq* (ch. lxxxvi). "There is not a soul but over it is a keeper. So let man consider of what he is created. He is created of water pouring forth; coming from between the back and the ribs. Most surely He is able to return him (to life). On the day when hidden things shall be made manifest".

The life-germ, microscopic as it is in its size, is the repository of all the physical, intellectual and moral features of its author. In a word, sperma is the vehicle by which the individual consciousness of the father is carried to his children. It becomes effected when combining with the ovum, and receives a tinge of the mother's peculiarities. Sometimes the genital seed brings the traits of forefathers from generations far removed, thus proving conclusively that the essential constituent parts of a thing can be epitomized in something microscopic; that leaving their source in a form that is imperceptible, they straightway become the nucleus for yet further development. Death, as I have before said, does not mean annihilation. Death is but the separation of a member of a particular species from the rest of his class, his translation to another and higher state of existence, itself ever progressive onward to the goal. Man has rightly been called "a miniature of the universe". His heart represents the

earth, in its shape as well as in its qualities. It contains within itself the essence of the whole earth. As the Holy Qur-án says "And certainly We created man of an extract of clay" (xxiii:12).

A new world of passions becomes created in man's heart called human consciousness; there they must attain to a certain stage of perfection in this life, that is to say, must be sublimated into high morals, philosophy and spiritualities, before leaving this world for further progress in the life to come. In some cases they reach the required perfection in the human frame, but, in general, their success is only partial and must, for their future development, wait for the inevitable accident in life that is popularly termed death. At death, at the moment of dissolution—something gaseous in form, visible in trance to those alone in whom the spiritual faculties of their nature are developed in an exceptionally high degree, may be observed to rise from the human body, through the head, and ascend heavenward. Herein is contained the whole of the individual consciousness possessed by the dead man in this life. It remains in the ethereal world suspended, with all its faculties for progress preserved, but in abeyance, during that period of waiting which Muslim theology calls *Barzakh*. It will remain so till the day of resurrection, when it will take a new garb for the furtherence of its progress which is limitless and knows no bound. The various stages of this progress after death are the Seven Heavens of Islam, so misunderstood

in the West. Similarly the Muslim conception of Hell speaks of that condition of life which awaits every such soul that leaves this world while yet unqualified for progress. There they will be purged of their shortcomings, which they could not get rid of in this life, and will thus be enabled to enter into the Heavens of God. The subject is very interesting and needs full discourse. I reserve it, however, for a future publication.

ANGELS.

Similarly our belief in the principle of Cause and effect is a great verity in the mould of our conduct and character. The principle will act most efficaciously, if our belief in the certainty of its working becomes with us a reality. The object will be amply realized if we believe in the existence of certain agencies who have been appointed to bring every cause to effect, and who act like machines, to convert potentialities into actualities, and move the whole machinery of the universe under the principle of Causation.

Things in nature may be insentient and unintelligent, but they are the most intelligent beings in their working; they bring certain things together with a sure result. Matter and its different forms are the most faithful entities in their operation, working with mathematical exactitude in disclosing the properties that lie in them. Though they do not possess mind, yet they evince the working of mind with the most minute precision. Science ascribes this working to the forces of nature, and

inasmuch as the forces of nature can be believed to possess mind, as their working would seem to suggest, they however, have been styled 'angels'. In Muslim theology, Angels, according to the literal meaning of the corresponding word in Arabic—*Malak*, are those sentient beings who work out the properties, or potentialities of insensate things. Our belief in angels therefore intensifies our belief in the sure and certain working of the principle of causation, which in its turn secures rectification of conduct and straightening of action. Angels act within prescribed bounds, and do not know how to violate them.

> And whatever creature that is in the heavens and that is in the earth makes obeisance to Allah (only) and the angels (too) and they do not show pride.
> They fear their Lord supreme and do what they are commanded. (xvi : 49, 50.)

The Arabic word for angel is in the highest degree impressive, bearing, in fact, two meanings: first, potentialities, and secondly, angels.

If, then the potentialities of nature are without number, so too are the angels.

> "... and none knows the hosts of your Lord but He himself; and this is naught but a reminder to the mortals." (lxxiv : 31.)

Every passion, every moral impulse, and every phase of spirituality is a potentiality, and has an angel to work it out whenever it comes under conditions required for its revelation. In the physical world we find, it is an established law that we stand in need of external agents notwithstanding the faculties and powers within us.

The eye has been given to us to see things, and it does see them, but not without the help of external light. The ear receives the sound, but independently of the agency of air it cannot serve that purpose. Man therefore essentially stands in need of something besides what is within him, and as in the physical, so also in the spiritual world. Just as our physical faculties are not by themselves sufficient to enable us to attain any object in the physical world without the assistance of other agents, so our own spiritual powers cannot by themselves lead us to do good or evil deeds; but here, too, intermediaries which have an existence independent of our eternal spiritual powers, are necessary to enable us to do good or evil deeds. In other words, there are two attractions placed in the nature of man: the attraction to good, or to rise up to higher spheres of virtue; and the attraction to evil, or to stoop down to a kind of low, bestial life; but to bring these attractions into operation external agencies are needed, as they are needed in the case of the physical powers of man. The external agency which brings the attraction to good into work is called an angel, and that which assists in the working of the attraction to evil is called the devil. If we respond to the attraction for good we are following the Holy Spirit, and if we respond to the attraction for evil we are following Satan. The real significance of the belief in angels is, therefore, that we should follow the inviter to good or the attraction for good which is placed within us.

How stands it then with the human mind? Sometimes without any association of ideas at all, we are impelled to do good. Some finer feeling in us, though dormant for the moment, and without apparent reason for being roused, becomes on a sudden active, and we are invited to do good. This impulse towards good, we Muslims ascribe to the angels. If we listen to such angelic calls, and follow their invitation, they in their turn are encouraged, and begin to guard us against any evil step which we may be tempted to take. Thus every function becomes twofold. They invite us to good, and warn us against evil. And further, if we are obedient to them, they become our guardians in the third stage. In this evolved stage of spirituality, man is visited by them; sometimes they appear to him in human form, but more often in vision. This may seem to others only a species of hallucination, or trick of imagination; but it is reality to those who are spiritually advanced. No materialistic explanation of such fanatic experiences as these can possibly effect my belief, so long as the messages or words of advice, come to us, (as we believe them to have come) from angelic realms; for they are of real value in the moulding of our lives, and produce marvellous results. Services which angels render to those who acted submissively as wards under their guardianship are the measure of their ministry. Man becomes master and they his ministers, his servants.

CHAPTER VIII.

THE DEFINITION OF FAITH IN ISLAM.

ALL our actions arise from certain beliefs. They are the mainspring and lever of all our movements, and our energy becomes effective in proportion to the strength or weakness of our belief. Firmness of belief makes for energy; lack of belief simply breeds indifference. Hence soundness of belief is a very vital necessity.

Islam did not come to give us certain dogmatic tenets, without which the world would have been the loser: neither does it saddle us with certain ceremonials. Islam is a perfect code of life to regulate our daily conduct, and makes us useful citizens of the world. It give us certain principles to guide our life, and enjoins upon us certain practices to translate those principles into actions. It does not, like some religions, teach us to disregard the present life in the interest of one to come. Nay, it bases the happiness or misery of the coming life upon our present actions. "One who is blind in this world", as the Holy Qur-án says, "shall remain in the coming life". If Islam teaches us to believe in God; no human polity can work to its proper end without such belief, especially when He is the source of all laws and the measurer of good and evil.

Is not the human heart the only fountain-head of human actions? Are not the motives lurking in our breasts solely responsible for all our doing? Does not regulation of action depend upon regulation of mind? Purity of action undoubtedly comes from purity of heart, and evil feelings generate evil actions. Our functionaries in the police department may keep a most vigilant eye on our intentions, as read through our actions. Can they pry into our hearts? Can they watch the working of our mind? It is impossible, and therefore we need One who may read what lurks in our breast,—*A'leemun bizatissadoor*—One who knows your breast, as the Holy Qur-án says—in order to make our heart a pure fountain-head of good actions. Again, is not avoidance of police observation, and therefore seclusion, often sought by criminals in order to do their malpractice? Have we arranged an ever-watchful eye on a people's doings? We cannot do so, unless our sovereign authority possesses the attribute of omnipresence.

All that I have said in these pages will now enable the reader to appreciate the advisability of marking the following as essentials of faith in Islam. They are not dogmas, but beliefs that will act as a perennial fountain out of which good actions will arise. They are seven in number: —

1. Belief in Allah—God—the Source of all law i. e. the measurement of good and evil.
2. Belief in Angels, the workers of the laws and forces of nature.

3. Belief in His Book, the record of the laws.
4. Belief in His messengers, through whom His laws are given to man.
5. Belief in the hereafter.
6. Belief in the measure of good and evil—the law itself.
7. Belief in the days when we shall rise from our graves to reap the consequences of our actions.

The Arabic word corresponding to the English word 'belief' is *Íman*. It should not be confused with 'faith' in its current meaning. Belief in Islam is not only a conviction of the truth of a given proposition, but it is essentially the acceptance of a proposition as a basis for action. A Muslim believes in the existence of the devils as the inviters to evil, who create in our heart attraction to sin. The Holy Qur-án makes mention of them as such; but while it requires a belief in angels it does not require a belief in the devils. If belief in angels were only an equivalent to an admission of their existence, a belief in devils would be an equal necessity. But it is not so. The reason is that whereas we are required to accept and follow the call of the inviter to good, we are not required to follow the call of the inviter to evil; and therefore as the former gives us a basis for action which the latter does not, we believe in the angels but not in the devils. On the other hand, the Holy Qur-án requires us to disbelieve in the devils:—

"Therefore he who disbelieves in the devils and believes in Allah, has surely laid hold on the firmest handle (2:257).

It would thus be seen that the principles of belief enumerated above as given in the Holy Qur-án are really principles each of which serves as a basis for action, and no other belief is known to Islam. The Islamic beliefs are not formulæ for repetition, but formulæ for action. The word Allah—Arabic word for God—indicates that Being who possesses all the perfect attributes, and when a Muslim is required to believe in Allah, he is really required to make himself the possessor of all those attributes of perfection. He has to set before himself the highest and purest ideal that the heart of man can conceive, and to make his conduct conform to that ideal. The belief in Divine Revelation makes him accept and imitate all the good that is met with in the lives of righteous men; and the belief in the hereafter is equivalent to the recognition of that most important principle of the responsibility of man, his accountability for his actions. Thus the Islamic beliefs are really axiomatic truths upon which are based the moral and spiritual aspects of the life of man.

A QUESTION TO THE HERETICS.

I have one question to ask of those who do not identify themselves with any religion; can they disclaim any of these seven cardinal principles? If they are members of a society, and instinctively law-abiding, can they deny the existence

of the laws of that society? Whether it is Moses who instructs me through the Commandments not to tell of falsehood, nor to steal, nor covet the belongings of others, or whether I have made an understanding with my neighbour not to do so, is immaterial, as without it society could not exist. Either way, I have agreed to obey the law. This law has a source which you choose to designate the sovereign political authority; we name that authority Allah. There are functionaries of law which you style police, judiciary, etc. Our designation for them is the Angels. You possess a code of law, so have we, which we call the Qur-án, or other sacred books. The will of the sovereign political authority is made known in the first place to a chosen few; in your nomenclature they are called ministers of the sovereign will, with us they are the Apostles of God. The obedience of the law and its breach, must have their regard and punishment, otherwise the law becomes a dead letter. This necessitaties our belief in the hereafter and the Day of Judgement, which constitute the fifth and seventh principles of the Muslim Faith. Then as to the nature of the law. It only enjoins certain limits on our actions; it allows some, and disallows others. The former it treats as good actions, and the latter as bad. But the limit comes from sovereign political authority. Hence the sixth article of the Muslim Faith, good or evil measures of things from God. You may not believe in religion, but if you wish to live in human society you must subscribe to these seven articles of faith in Islam.

Thus the seven principles of Islam do converge on the basic principles of human polity in every form of society. Believe in God and in His dispensation of the Law, and you are Muslims. This is true religion. Everything else is myth and a remnant of pagan belief.

RELIGIOUS LAWS AND LEGALISM.

The word 'law', however, creates misapprehension in some minds. They may submit to its rules, they say, in matters mundane, but they cannot give countenance to it in things sacred. In every other walk of life they observe limits, but in religion they treat it as an accursed patrimony. Yet they really labour under a misconception of religion. If religion brings good tidings of some sort of happiness in the hereafter, does that consist in 'unbridled enjoyment'? Are we looking for the day when all checks will be taken from our desires, and we shall have a nice time of it? Even a libertine feels tired of his intemperate pursuits. Intemperance only means going beyond limits. Happiness and misery have the same constituents, with the difference, of course, in degree and measure. Happiness means enjoyment within limits. Besides, the word 'laws' in religious phraseology should not be confused with red-tape legalism. It only signifies limits to regulate and guide our faculties to their proper fruition. If spirituality—our asset in the hereafter—evolves out of morality, the latter mainly consists in bringing our natural passions and impulses within desir-

able boundaries. This delimitation of passion and morals, in religion means laws and commandment.

JESUS, A MUSLIM.

By nature, we are capable of observing the law; and this is the basic principle of Islam which differentiates it from the received form of Christianity; because Jesus never taught the dogmatic doctrines taught by his Church, which regards the law as a curse, under the teaching of St. Paul. Jesus himself was a true Muslim, and literally taught Islam in most unequivocal terms when he said to his disciples:—

> Think not that I am come to destroy the law, or the prophets; I am come not to destroy, but to fulfil. For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the Kingdom of Heaven; but whosoever shall do and teach them, the same shall be called great in the Kingdom of Heaven.

That we cannot dispense with the law is a truism. Lawlessness was never an enviable thing in any province of life, religious or mundane. In the Islamic sense of the word, law means definition of the limits, and their observance in the use of things created, to give furtherance to the ends of humanity.

CHAPTER IX.

THE PILLARS OF FAITH IN ISLAM.

ISLAM as I said before means Peace. It has two other meanings, "the way to peace", that is to say, the way to secure it, and "submission to another's will", which in the religious sense of the word means submission to Divine Will. Thus the word Islam itself, through its various shades of meaning not only gives the object of religion, but shows the way, in which it may be achieved. Peace between two lies in the one's submission to the other. Trouble arises from disagreement and the best agreement is that in which one resigns himself or submits to the will of the other. Islam therefore, means complete submission to Divine Will, and implicit resignation to His control. Secondly it means, those ways and laws which a Muslim must follow in order to express that resignation.

Submission to God through our submission to His law—the measure of good and evil—is not a fetish idea. It is a necessity; for the law brings everyone within its domain. Even an atheist is, in this sense a believer in God, for he worships the law and respects it in its working, in precisely the same manner as does the average man who professes to believe. Respect for the law and its working is the secret of peace. Everything in

dumb nature is obedient to the law. The freedom of choice which, when properly used, is the best blessing of God to mankind, is responsible for our breach of the law. We could banish evil and proclaim the millennium, if we only knew how to make the proper use of our discretion—our freedom of choice—more especially when the measures of good and evil have been brought within our knowledge. It is for us to control our freedom of action, and subordinate it to the requirements of the law. How to do this is a great problem. Yet there is only one way of attaining the object, if we firmly believe in the domination of the law which comes from God. We must make Him the One Object of our obedience and adoration through our actions, and dissociate ourselves from everything else.

This ought to be the formula of our faith, to be practised throughout our daily life. Peace will become an established fact if we could only act on that formula. It is a veritable pillar in the building of peace; and if Islam takes *La-ellaha Illallah Muhammad-ar-Rasull-allah*,—there is no other object of worship but one, Allah, and Muhammad is His messenger—as the first pillar of faith, it cannot do better.

The formula consists in the affirmation of Allah, and the denial of everything besides Him.

Affirmation of Allah, means affirmation of His law. This law has been revealed to humanity through the messengership of Muhammad, at a time when His former messages had either dis-

appeared or had become intermixed with human alloy. Hence the second part of the formula. And who can deny the truth of this formula. If "The Obeyed" is as well the signification of the Word Allah, as shown elsewhere, who can then remain out of His government and disobey Him?

Our declaration of faith in Islam is the declaration of our obedience to the laws of Allah.

Can we do without it? Can we manage to keep up good health without strict observance of the hygenic laws—which are His laws? Can we live without breathing, drinking and eating? Can we do anything without strictly subscribing to the ways and regulations prescribed? Can we fight against the forces of nature, and violate its laws? Can we disregard the fixed measure of good and evil in everything without entailing serious harm; which may lead to our destruction? *La-ellahá-illalláh* is the order and the rule of the universe.

Our affirmation of the formula through our action implied an implicit allegiance to all the laws conducive to the up-keep and welfare of our life, to respect the forces of nature and to consist with all the manifestation of the Lord. In one word to subordinate our volition to His will and to no other authority. This is Islam, this is *La-ellahá-illalláh* when brought into practice. Who can, I say again, deny this truth? Every man, whatever his belief, even an atheist, nay every thing in heaven and earth, willing or unwillingly as the Holy Qur-án says, subscribes to the Muslim formula of faith, and is Muslim.

> Is it then other than Alláh's religion they seek (to follow) and to Him *submits* whatever is in the heavens and in the earth willingly or unwillingly, and to Him shall they be returned. (III: 82.)

The other four pillars of Islam are prayer, fasting, almsgiving, and making pilgrimage. These are the various exercises and actions whereby we bring into practice the affirmation and denial aforesaid. The Muslim prayer consists of two things, meditation and supplication. In the first part we meditate upon God, and His laws, through the various attributes which we recite in our prayer. We are reminded of the ways of His working, and thus seek to bring ourselves in consonance with them. Secondly we pray for enlightenment in our conduct. Thus the whole course of prayer is to keep God before our eyes.

Jesus spoke rightly when he said that we must live by the words of God, and not on bread alone. To live by the word of God is to remember God every minute. The prophet of Islam, therefore did but give essential guidance, when he ordered us to say our prayers five times a day, early in the morning when we leave our bed and before we begin our world, so that we may remember Him and keep Him as our guide in the coming activities of the day. Half of the work of the day is over when we come to refresh ourselves for the further task, and if we have to help the inner man we must also help the soul by coming again before our Lord to pray to Him to mould our conduct. This is the noon prayer; then come the after-

noon and evening prayer; and the last is the prayer when we retire from the world of action to rest.

Prayer forms the second pillar of Islam; the other three are meant to create in us the power which may enable us to dissociate ourselves from everything which goes against the ways of the Lord.

Thus Islam, the religion of peace, takes five pillars for its building. The first pillar is the pronouncement of the formula of faith, which as I said before consists of the affirmation of God, and the denial of all things other than Him.

Prayer the second pillar, relates to the first part, while with the denial of all else but God, the remaining three pillars are concerned.

The five principles contribute to the establishment and maintenance of peace in the most efficacious way. Various rules have been laid down by the different religious systems of the world, for the attainment of the above object, but the religion which has been expounded by Muhammad (Peace be upon him!) glories in the fact that it sets human reason as the test of its beneficence. The following looks very impressive and fascinating—in words—"Blessed are they who are peacemakers". But just to say so is one thing, and to plan and scheme out ways and means whereby peace and fellowship may become the practical rule of human life, is another. Islam gives due weight to human nature when it attempts to solve those difficulties which hamper the growth of any useful institution in the world.

Accordingly, if we desire to secure peace, we must, in the first place, contemplate those circumstances which destroy it. Wars, private or national rivalries, and crimes are but synonyms for disorder and the absence of peace.

THE PROBLEM OF "THINE AND MINE".

All of them have sprung from a common source, the one perennial root cause, that is to say, "This is thine, and that is mine". The successive stages in the life of a family would perhaps furnish a very fitting illustration of my theme. There is a time up to which all the children in a family represent the various parts of one body-politic (family). The parents look to all their needs, and the affection they have one to the other is the common bond which unites them into one single whole. But the solidarity of this whole begins to be a little shaken when this passion for "thine and mine" begins to find an expression—however feebly—in their little acts and words. This is the beginning of what causes disintegration in the midst of not merely one family, but a larger social unit as well, as for example, a nation or a community; and its still larger prototype, the whole human race. The wars of one nation against another, only represent, on a very large scale, the petty jealousy between one member of a family against another—the self same motive of "thine and mine" being responsible everywhere.

Similarly we find this idea of "thine and mine' as the chief incentive to all civil crimes. We wish

to possess the belongings of others by questionable means and it leads to crime. Usurpation, theft, fraud are only different forms of unfair means which we use to convert "thine" into "mine" in a wrong way. Let us enlarge our view-point and study the act of a whole nation in this light. We should find that the real aim of all wars and international rivalries lies in the motive of the rapacity of one to dispossess the other of a tempting prize, which may be a large piece of unexploited land, some trading interest, or any other similar object. However insignificant this source of temptation, the devastation and bloodshed which result from it is often appalling. Consequently the first concern of an institution aiming at the establishment of peace in the world should be to attempt most seriously to solve this problem of "thine and mine". For where we find this motive of "thine and mine" in its abnormal aspects, giving rise to quarrels and wars, we find it also the fountain-head of all our good activities. It is both a blessing and a curse, and the way in which it may be the former only, and never the latter, it is the duty and province of the religion from God to discover and expound. This idea of "thine and mine" is not altogether valueless. It creates, as a matter of fact that instinct which makes people active in the hope that the reward of those activities will be theirs. If there were any law by which the price of John's labour could be handed over to James, the end of civilization would not be difficult to see. Any attempt

to do away entirely with this personal motive of "thine and mine" would be a failure. Those who have tried to do so have miserably failed in their efforts. They denude men of the very incentive to action. We read the same about Jesus Christ. He was a true prophet of God. He believed and tried to preach that all the blood shed in the world was entirely due to the presence of the idea of "thine and mine". But he did not succed in his mission. The age, perhaps, was too sordid to receive his message. He was taken to be a seditionist by his own men, and a violator of the status quo. Candidly speaking, if what we find in the New Testament be taken as a genuine record of Jesus, his compatriots were not to be blamed too much if they could not see their way to endorse the visionary view of the dreamer. Leave apart others; will those who have undertaken to shepherd his flock care to act upon the following?

> And he said unto them, Take nothing for your journey neither staves, nor scrip, neither bread, neither have two coats apiece. And whatsoever house ye enter into, there abide, and thence depart. And whosoever will not receive you, when ye go out of that city, shake off the very dust from your feet for a testimony against them (St. Luke ix. 3—5).

The prime need of the world is not the ideal in its abstract form, but rather the laying down of such practical rules and guidances—a course of life, discipline which may enable us to read abstract ideas in terms of actualities. The work of a reformer or preacher should not end at "Blessed are those who are peacemakers", but

should advance into the realm of practicalities, and soar into regions of realities. It should definitely direct how this peace is to be made, and the peace-making psychology created.

TRUE SOCIALISM IN ISLAM.

If this highly personal motive of "thine and mine" is to be allowed to work within desirable limits, and a rule of actual practice be brought into existence, it is desirable that practical ways be suggested which would regulate the activities of human life. Instead of bringing about equality in the possession of individuals by means of force, it would be much better to inspire them with the spirit of charity and self sacrifice. To deprive people of the fruits of their honest labour would not only be unnatural and preposterous, but would freeze the very spirit of energy, and bring the wheel of civilization to a standstill. The world would be more prosperous and peaceful, too, if all were allowed to reap fully the benefits of their work, with a strong sense created in them of the duty of parting voluntarily with their earnings in relief of distress and misery. This will chasten the evil aspect of the spirit of "thine and mine", into a blessing.

This was a big problem, and the Last of the Prophets came to solve it. He lays down through these five pillars of Islam a course of life which without killing the instinct of "thine and mine" —the sum-total of human consciousness—atrophies its evil consequences.

Nothing should deter us from giving up our all for the sake, and to win the goodwill of, our object of adoration.

Islam points that object to be Allah and it expects its votaries to stint nothing in all that they possess, to win the goodwill of One who is the Best, the Holiest, and in every respect most fit to be the object of every true human devotion. "By no means shall you attain to righteousness until you spend (benevolently) out of what you have"—so says the Holy Qur-án.

Let me now show you a few of those things we love, and for the achievement of which this guiding motive of "thine and mine" becomes a source of disaster rather than of bliss for men, and makes them authors of limitless evil and harm. Money, as we all know, is the great token of exchange for everything in the world, and is obtained by spending one's time in the best possible matter. Time itself means money. We need time to accomplish all great purposes. None of our great national triumphs would be realized until we spent our time freely in their pursuit. Next after time come those means which satisfy our physical hunger; the provisions which sustain life, and keep the vigour of life in us. After these are the needs of our body in the way of apparel. Next in the upward scale is our need of conjugal life. We are animals, though rational, and our natural state of life, after we are grown up, demands a reasonable satisfaction of our human instincts, which direct us to find in

a conjugal life the best form of a happy and contented life; and, as a necessary corollary to the last-mentioned is our need of finding means to bring up our children successfully, and to provide all that is needful for their future happiness in life. The last great object of our attachment and devotion is our nation, and the country to which we belong. All of these, more or less, directly move our activities in life, and become useful or harmful, to our fellow-men according to the degree and interest with which they are served. The passion for our country, for example, which we designate patriotism, has always been the cause of immense blood-spilling and ruin when it began to work beyond the limit of self-determination. Let it not follow from this that the love of one's belongings, one's wife and children, and of one's country, are nothing but evil. Far from it. On the other hand, man being a social creature depends for his well-ordered and progressive existence on these essential main-springs of his activities. The harm lies in his attachment to these interests to such a degree as would lead him to trample on the rights of others. A religion under which the rich man is confronted with the insuperable difficulty of making the camel pass through the eye of the needle before he can enter the kingdom of heaven, has never appealed to humanity. It would cause inertia and lethargy, as it did in the days of the Middle ages. We need a religion from God which may create the happy medium,

and save us from the disaster of going to extremes. Religion without a solution is myth and fable, and of no consequence to mankind. Mere belief in certain events in the history of the world is only fetishism in a different form. A true religion would create in us a spirit which, if on the one hand it would induce us to be ever active in winning the riches of life, would on the other hand also make us ready to part with them in making others happy. It should create in us a spirit of self sacrifice—making it meritorious in our eyes to spend our earnings in the interest of others. Man is a worshipping animal. He has always adored the Unseen, and has ever been ready to give up everything near and dear to him to please the Deity. Islam has on the one hand, therefore, prescribed a course of discipline under which a Muslim would learn to give up his time, his wealth, his food and drink, and his family, and country ties, in the way of God; and on the other hand the religion of God impresses on the minds of its votaries that the cause of Allah is another name for the cause of humanity.

PRAYER.

In the first place, Islam enjoins upon me to abandon all my wordly occupations, however absorbing they be, at the time of offering my devotion and my duty to my Lord. I am commanded to rise very early in the morning and after making proper ablutions to stand in the

Holy Presence of my Maker. Similarly I am commanded to repeat these exercises five times a day, in order that they may serve as constant reminders to me of my duty to spend my time in the interest of others than myself. If these holy, selfless, and pious activities, so many times a day, become the regular course of my life, it would not be a difficult thing for me to spend my time in helping the happiness of others at the expense of my own business.

FASTING.

In reality Islam has, through its rational teachings, induced its votaries not only to abandon what is unlawful to them, but even to give up what otherwise rightfully belongs to them, in the hope that it may tend to the welfare and happiness of others. For one who has become accustomed, under the inspiration of Islam, to take such a view of his relations to his mundane connections and belongings, it is never difficult to manifest a spirit of utter self-sacrifice in the cause of the Lord. For how utterly impossible it becomes for a man to acquire by foul means what he would cheerfully give up for the service of others, though his own by all laws of justice and equity. This is the way in which Islam meets and provides for the case. It is quite admissible for one to eat and drink according to his means, but when we see that this same eating and drinking is given up for some time by a man, through fear of nobody, but for the

love of God, then certainly it would be too hard for him to over-indulge in it, even under ordinary circumstances. Likewise one has every right to enjoy the company and society of one's wife, but when he gives it up for a prescribed time during the month of Ramadan, without any compulsion, he truly has developed his character to the extent of not even casting a lustful glance on any other woman in ordinary times. Prayer and fasting therefore are the first rungs on the ladder by which a genuine votary climbs higher and higher. Pass your eye down all the 90 per cent. of the crimes which darken our society, and you will surely find a cure for all of them in the simple expression spoken by Holy Muhammad, who says: "If people would become responsible as to the right use of what lies between their lips and their feet, I stand responsible for their entry into Paradise". Islam prescribes the cure for this by fasting; which does not aim merely at tormenting the body, but that we should cultivate the habit of disallowing to ourselves the pleasures that are not ours, by disallowing to ourselves, for the love of God, those that are rightfully ours.

POOR RATES.

Every Muslim is expected to take stock of his savings once a year, and has to disburse $2^1/_2$ per cent. of this as alms. Charity takes two different forms in Islam. One sort is optional and the other compulsory. The last named is called *zakat*,

the expenditure of which is not permissible to the payer himself. The *zakat* has to be paid into the fund under the supervision of a committee, who make use of it for eight different purposes as laid down in the Qur-án in this wise:—

> Alms are only for the poor and the needy, and the officials (appointed over) them, and those whose hearts are made to incline to truth and the ransoming of captives, and those in debt and in the way of Allah: An ordinance from Allah, and Allah is knowing, wise (9:60).

The expression *in the way of God,* which is the translation of *Fi Sabilillah* in the text, in the above verse signifies the dissemination of Islam and its truths to the non-Muslim. Similarly the fourth item in the disbursement of *zakat* refers to another aspect of Islamic propaganda.

"Those whose hearts are made to incline to truth", are those who come with their adhesion to Islam. Their conversion to the faith makes them an object of persecution, and sometimes deprives them of the comfort they have been used to. A portion of the *zakat* should go to guard the interest of and secure happiness to these new members of the Muslim fraternity.

Thus the verse clearly lays a duty on every Muslim to devote the quarter of his *zakat* to the spread of Islam. Besides *zakat* other alms are undefinable. In the words of the Holy Prophet: "From giving a smile to one in distress, to devoting everything dear to you in the cause of humanity", is optional charity.

The provision of old age pensions, parish relief measures and other similar means of saving

indigent members of a society from the ravages of poverty and want, are but replicas of Islamic poor law provisions. It was Islam alone, before all other religions of the world, which systematized *alms* and gave charity the prestige and form of an institution. When asked what was the ultimate aim of *zakat*, the Holy Prophet Muhammad replied that it was a means whereby the rich might give something out of their opulence for the help of those in need. Hence it is that by means of prayer, fasting, and alms, a Muslim through giving up for the help and succour of others all that does belong to him learns to practise rejecting all that does belong to him lawfully. In this respect Islam is a wonderful system indeed.

I have pointed out above that men's undue attachment to their wordly possessions, their relations and other objects, have been the fertile source of all manner of disorder in the world. Adequately to meet this abuse, the tenet of Pilgrimage is laid down. Under this a Muslim has to undertake once in his life a journey to Mecca. He learns through undergoing all the hardships of such a long, arduous journey, what it is like to be deprived of the company of those near and dear to him. At some distance from the Holy Temple of the Lord, all pilgrims have to divest themselves of their ordinary apparel, and to don a uniform which is the same for all. One sheet covers the upper body, and the other the legs; and whatever the status of the votary,

the uniformity of the attire makes them all one and equal.

The narrow patriotism of our day loses some of its worse aspects, and our feelings of love for our country become softened and regulated.

"O Lord make the hearts of some people yearn towards them (people of Mecca) and provide them with fruits", were the words of the sacred Patriarch Abraham, as we read in the Holy Qur-án, who wished to see Mecca a rallying centre of the nations. The valley which is most unproductive of fruits, feeds its children with fruits of the world; and where is there a Muslim heart, even in California and Brazil, in Australia or Japan, which is not yearning towards the sacred shrine at Mecca? What a wonderful sight for a sceptical mind to ponder over. In 1914 I saw nations swarming from the four corners of the world to the mother of cities, as Mecca has been styled from time immemorial. It was the 9th of *Zil Hajj*, the last month of the Muslim year when some 400 thousands of people who had come from China, the Phillipines, Malaya, Burma, India, Afghanistan, Balochistan, Persia, Turkestan, Mesopotamia, Russia, Syria, Egypt, Turkey, Abyssinia, all parts of Africa, the West Indies, and even three from England—myself and two friends—left Mecca for the village of Mina, a place six miles from Mecca, where, as tradition goes, Ishmael was brought to be sacrificed, in the name of God, by Abraham. We passed the night there, and after saying our morning

prayer, started for the elevated plains called Arafat—the place of the Muslim pilgrimage—at a further distance of six miles from Mina; and this we had to reach before the sun attained the meridian. It was a splendid cavalcade—consisting of camels, horses, mules and asses, conveying the pilgrims to their destination; sprinkled with vehicles and coaches here and there; while more than half the number were on foot. They differed in language, colour and race; they belonged to diverse ranks and grades, but all linked together in the strong cord of fraternity and saturated with the true spirit of the belief in the Unity of God and the equality of man. Descent and wealth everywhere claim respect and distinction for their owners, if they are known to others; and rich costumes and expensive clothing can command awe and respect even among strangers. But the Divine Wisdom which sought to demolish the man-made boundaries of differences, in order to create universal brotherhood in man, could not suffer even that distinction in the levelling atmosphere of Mecca in the days of pilgrimage. Every pilgrim, no matter what his rank, king or plebian, had to divest himself of his raiment before stepping into the holy precincts of Mecca, and clothe himself in two white sheets called *Ehram*—one to cover the loins and the other for the rest of the body—thus destroying the last sign of distinction. Picture to yourselves hundreds of thousands of men and women, belonging to different ranks and grades of society,

clad in one and the same garb of humility, passing days and nights for months and weeks on the terms of purest equality in the service of one God. And what was their form of address to each other? Father or mother, sister or brother, son or daughter, as the age and sex allowed. Fair faces with all the charms of their feminine beauty, but no veil to cover them, and yet as safe from stare and glare as when behind the screen; all eyes there being bent down and sealed on the feet of their owners, with minds free from lust and evil desire. One thing, which left an everlasting impression on my mind, was the chivalrous and orderly behaviour which I observed in that vast flood of humanity. Men, women and children were hastening to the appointed place which they had to reach within a limited time, mostly on foot, yet there was not the slightest sign of pushing, elbowing or shouldering. Ladies and children first, was the rule of the day which I saw scrupulously observed even by the most unpolished from the heart of Central Africa.

There was, however, one thing for which my eyes remained searching for the full three days of the gathering, but could not find—that ubiquitous person who graces with his presence every assembly, religious or secular, in the whole world. I mean the policeman. To my surprise I was told that this gentleman has never been required in the days of Hajj (pilgrimage) from the very beginning. Does the kingdom of God come from heaven, I wonder, in these days, and

gather that heterogenous assembly within its peaceful arms? Do all criminal and evil propensities in our nature become suppressed, and do we turn angels for the time being, that the authorities at Mecca can so easily dispense with the services of this guardian of the peace, and a necessary asset to all order? Interpret it in whatever light you will, the fact remains that my searching eye failed to find any evidence of any form of evil even in the commonest form. I have been to fairs, religious and secular, Muslim and non-Muslim, in different parts of India; I have been to many places of gathering in the Western world as well, but I found no place without a representative of the police force; and their very absence in the holy place in these three days of pilgrimage showed to me that religion, after all, could make angels of men, and create that spirit of universal brotherhood and human fellowship which can make sin unknown, as it consists in sacrificing our own needs in the interests of others. This is the spirit that can cement conflicting elements into one harmonious whole. If such a spirit works in man, it is sure to banish evil. All criminal acts and wrong deeds are but the shadow of our desire to possess things belonging to others. Covetousness lies at the root of all evil actions. It prompts all offences and germinates all crimes. Could a desire, even the faintest, to possess another's belongings, find its way into the mind of one who deems it his first duty to give

of his own necessities for the benefit of others? This is the basic principle of the whole ethical code of Islam, for the Book of God says: "You cannot attain righteousness unless you spend for the benefit of others of what you love to possess". That was the spirit which I found permeating the atmosphere—the spirit which must kill sin, no matter even if it be original, and crush the head of the dragon without going to the Cross. Is not a Muslim, therefore, justified in thinking that the holy pilgrimage to Mecca washes off his past sins? If a spirit like the one I have mentioned, and seen, becomes prompted in man, and gets the better of him even for a short time, has he not been purged of his past sins and enabled to enter into a new life of righteousness? I wish we Muslims could continue to cultivate that spirit which I experienced in those three most eventful days of my life, for then the millennium of the days of the Prophet would again be restored to us. I saw the kingdom of heaven established again at the foot of Mount Paran, and it reminded me of, and strengthened my belief in, the coming of the same in the days of the Prophet in Arabia. Can you imagine a government or a rule in any country without police or other functionaries to keep order? But the world saw that régime in the days of the Prophet at Medina, when crime became extinct; and even those who unfortunately fell a prey to some evil propensity could not help making a clean breast of it before the Holy Prophet within

a day or two of its occurrence, though unobserved by any other eye. The omnipresence of God became among the Companions of the Prophet a living reality which dispensed with police investigation. No one was needed to arrest a culprit. The offender himself was his own captor. Falsehood was unknown, and therefore no case needed the modern rigmarole of judicial procedure. No one stood in any need of any evidence to substantiate his proof. There were no allegations of facts or joinders of issue. Statement of charge or claim honestly and truly made on one side and admission or confession on the other. Thus God seemed to rule everywhere, and "Thy kingdom come"—the dream and prayer of Jesus — became reality at the hand of the Prophet Muhammad. *Sullallah alehe wa sallam.*

Briefly, to revert to my original theme, Islam aims at the establishment of the real peace in the world, and to destroy every trace of all that tends to weaken such aim. Islam tries to show not only what real peace is, but also what constitutes and brings forth real peace. The recognition of "thine and mine" which brings forth happiness and comfort, also deters its proper course. Some remedy was needed to chasten it into something noble, and divest it of its abuse, and Islam came to supply it.

PEACE OF MIND.

So far I have dealt with worldly affairs, for the peace of the world cannot be secured except

on the principles enunciated, but there is another side of our human nature which is of even more importance in the edification of the mind. It is the development of our own soul, wherein lies the secret of the elevation of the mind and the control of our physical nature.

The Western world is even now awakening to the necessity. Materialism is on the wane; people are becoming interested in thought-powers and in various other psychic attainments; but nothing can possibly be attained in these new adventures unless we have a peaceful mind—a mind unshackled from the grip of the physical nature, freed from the lower impulses. It must soar higher and ever higher, until it bring its old-time master, the lower passion, into subordination. The slave is not merely to be liberated from his bondage, but also he is to rule those who are now ruling him. In other words, the mind, as long as it is ruled by impulses and emotions, is not at peace; seeing that by these impulses and emotions, it has been rendered incapable of making any further progress. To qualify the human mind for its fullest, most sublime development, there is first the need of complete emancipation from those fetters.

Our worldly concerns are our shackles and impediments; they are the prime disturbers of our peace of mind. Time, money, luxuries and comforts, family, friends, property, country, nationality are the ties which chain us down to earthly life. A person who does not know how to be above

these ties, is not qualified to soar into the higher realms of the mind. First, he must learn how to become detached from the chains of association and circumstance—how to part with what is acting as an impediment in the way; and next, he must aspire to the higher ways of the mind. Islam has solved the problem. These five institutions are meant to achieve the purpose.

You cannot strike the path to your highest goal, unless you know how to part with the things you love:—

> By no means shall you attain to righteousness until you spend (benevolently) out of what you love. (The Holy Qur-án III : 91).

The observance of these five pillars of Islam will enable you to do this. So shall you secure the peace of your mind, which is the only starting point for your further progress.